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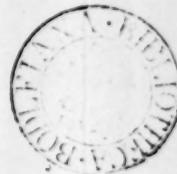
THE SUBSTANCE AND PITH OF PRAYER; OR, A BRIEFE, HOLY, AND HEAVENLY EXPOSITION ON THE LORDS PRAYER.

Being the Summe and Marrow of diuers
Sermons, written and preached, by that Holy, Lear-
ned, Reuerend, and Iudicious Diuine : MR. JOHN SMITH,
late Preacher of the Word, at Clauering in Essex. And some-
time Fellow of St. Johns Colledge in Oxenfورد.

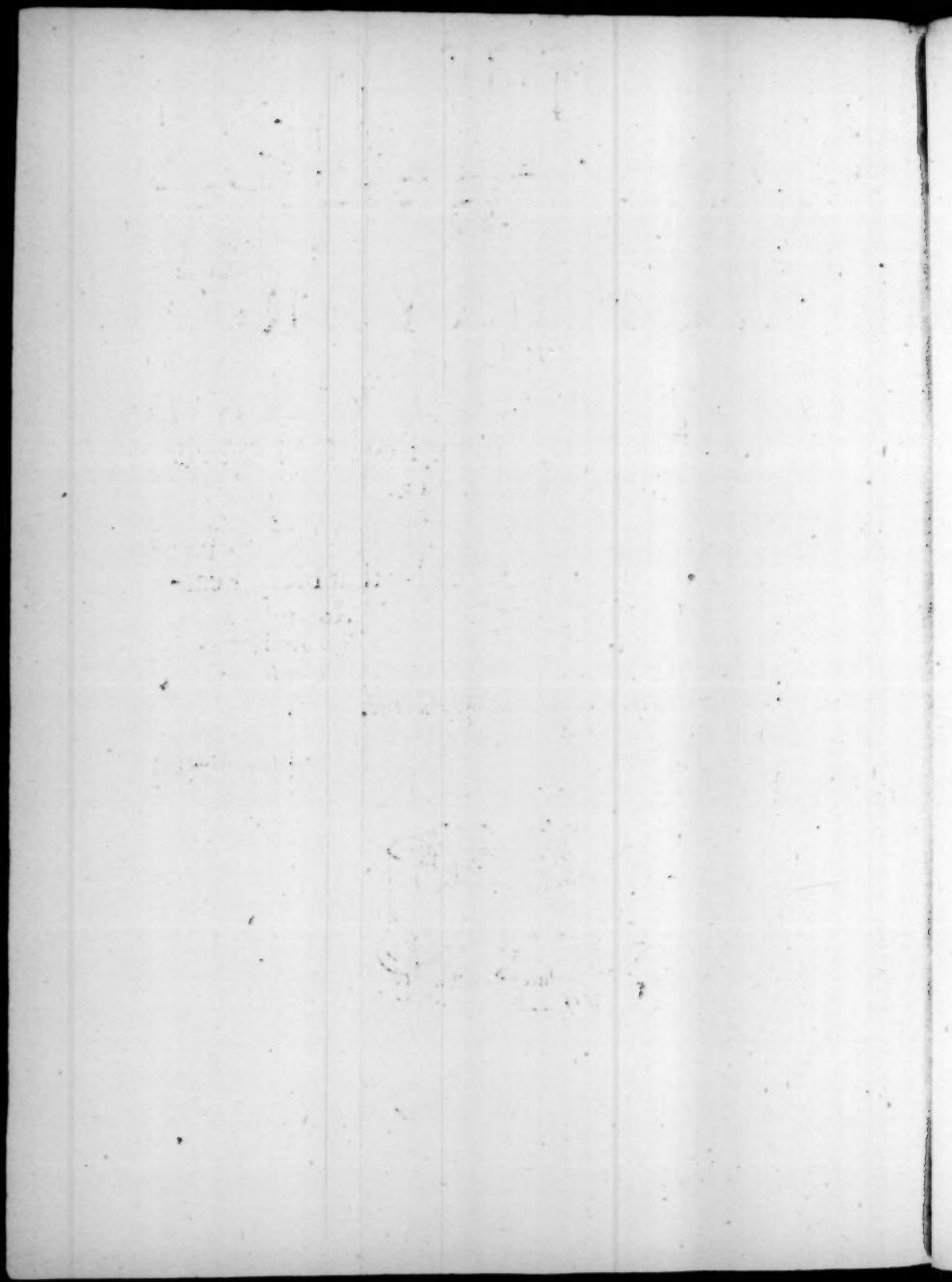
Vprightnesse hath boldnesse.

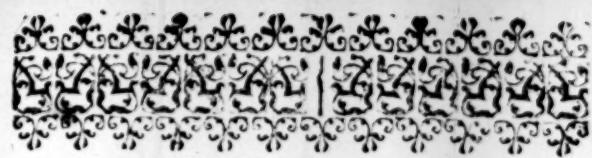
EPHES. 6.18.

*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all
perseverance, and supplication for all Saints.
And for me, &c.*



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AN EXPOSITION ON THE LORDS PRAYER.

MATTH. 6.9.

*After this manner therefore pray yee. Our Father
which art in heauen, Hallowed be thy Name.*

*Thy Kingdome come, Thy Will be done, in earth as it is
in heauen.*

Give vs this day our dayly bread.

And forgive vs our debts, as we forgive our debtors.

*And leade vs not into temptation, but deliuer vs from
euill. For thine is the Kingdome, the power and the glory,
for euer, Amen.*



Having already spoken of the
first part of Christian professi-
on : the second followeth, and
that is Prayer, wherein we can
haue no better guide to direct
vs, then the Lord himselfe, nor
sweeter words then those so
effectuall of our Sauioour Christ.

There are then two things
commended unto vs in the words of our Sauioour Christ.

After this manner therefore pray ye.

1 A Duty, which is, that we must pray.

2 A direction in this Duty, how, and in what manner we must pray; both which, are implied in these first words of Christ. *After this manner pray ye.*

3 Concerning the Duty, two things are required,

1 What it is to pray?

2 Why we must pray?

**Prayer, what
it is?**

For the first; *Prayer is a lifting up of the heart unto God*, whereby we desire things needful of him, as the well-spring and fountaine of all goodness. Whence it appeares, that there are three things remarkable in *Prayer*.

**1 Sam. 1.13.
Psal. 20.4.
Ephes. 5.19.**

Prayer is an action or motion of the heart: It is not a mouing of the mouth, or an action of the lips onely; but properly, an action or mouing of the heart; as **1 Sam. 1.13.** *Anna prayed in her heart, but her mouth spake not.* So **Psal. 20.4.** *the Prophet prayes; And grants thee according to thy hart, &c.* So **Eph. 5.19** *the Apostles words are, Speaking to your selues in Psalmes & Hymnes, and spiritual songs, singing and making melody in your heart to the Lord.* So that *Prayer* must needs haue the working of the heart, for if it come not from thence, if that be not moused to pray, it is but lip-labour, and an idle sound; It is no prayer, because in prayer, there must be a mouing of the heart. The Lord by the Prophet, complaines of this negle&t. *And they haue not cryed unto me with their hearts, when they howled upon their beds, &c.* and **1 Kings 8.39.** *Salomon prayeth to God, that when any man prayeth, the Lord would giue vnto him, as hee knoweth his heart.* For the Lord onely knoweth the hearts of the children of men. By which it is evident, that the Lord accounteth not of that prayer which comes not from the heart.

Hof. 7.14.

3 Kings 8.39.

Oh that men of this world did well consider this, they thinke that if they tumble out words of prayer, though their mindes wander and are vnstedfast, though their thoughts be vpon other things, though their hearts

After this manner therefore Pray ye.

3

hearts be transported with diuers wanderings, yet they pray vnto God. But the truth is, that as Prayer is an Action and Motion of the Heart, so if the Heart doe not ioyne in prayer, though a man vse words never so oft, hee cannot truly say that he doth pray. Nay, I would this were the fault of the world onely, that euen the good seruants of God did not faile in this : For surely, the best men haue their stragglings and wande-rings in prayer. Let a man come to prayer, and hee shall haue much adoe to hold his heart fast vnto God.

As the fowles troubled Abraham in his sacrifice : So a Gen.13.11. number of by-thoughts are ready to trouble vs in pray- Fowles.

er. Wherefore every good servant of God must accuse himselfe for this, and pray to God for grace, & strength

to amend it. As Abraham, Gen.22.5. vised his seruants

and his Ass to helpe him in his journey, but when hee Abraham's ser-
came to Mount Moriah (the place of worship) then uants. Gen.22.5.

he discharged them, and lett them a farre off: So world-

ly thoughts are tollerable and lawfull ; if we vse them

as seruants, to carry vs through this our iourney from

Earth to Heaven. But when we come home to prayer,

to present our selues before the Maiesty of God ; then

we must dismisse, and discharge them. So that this is

the first thing to be obserued in prayer, that *Prayer is*

an action or motion of the heart.

The second thing in prayer is, that *Prayer is a motion of the heart, as it is lifted up and elevated vnto God with intentiuenesse and devotion, according to that which David saith, Psal. 5. 3. In the morning will I direct me unto thee, and I will waite : and Psal. 25.1. Unto thee, O Psal.25.1. Lord! will I lift up my soule, &c.* Thus in prayer, there must be alwayes an earnest lifting vp of the heart vnto God, that whereas our affections ordinarily dwell here below, by prayer, they must be carried aboue Sunne and Raine, and Stoares, to the very Throne of grace, to seeke things needfull at the hands of God. A

2

After this manner therefore pray ye.

4

Damasc.lib.3. learned Father defines Prayer to be nothing but a mou-
Cap.24. ting up of the heart unto God. So that prayer is like the
Fiery Chariot, fiery Chariot, in wch Elias was transported from earth
into heauen: euen so by Prayer, we are carried out of
our selues, out of this world, and all worldly things, to
be present with God in the highest heauens. So that
there must be speciall excitation of the Heart in Pray-
er, that thereby we may come neerer vnto the Lord
himselfe: which is the second thing to be obserued in
Prayer.

3
Psal.10.7.

Psal.27.4.

The third thing in Prayer is, that we be carefull to de-
sire things that be needfull, as *Psal. 10.7.* Lord, thou hast
heard the desire of the poore, thou preparest their hearts, &c.
and *Psal.27.4.* One thing haue I desired of the Lord, &c.
So *Psal. 38.9.* Lord I powre my whole desire before
thee, &c. So that in every prayer there must be an ear-
nest desire: whence we may consider two things in
Prayer.

1 A sense and feeling of our owne miseries and wants.

2 An earnest desire to haue them supplyed.

3

Concerning the first, there must be a feeling and for-
mer apprehension of our wants. By wch meanes, a man
shall the willinglier pray for a supply of the same. If
we doe not find the Feauer, feele the fits, be not pressed
with it, as with a heauy burden; no man will seeke to
the Phisitian, that is not sickle; care for a fire, that is not
a cold; creepe to a fountaine, that is not a dry: So there
must be a sense of want and misery, before men be indu-
ced to pray: The blind men in the Gospell, cryed af-
ter Christ, *Matt.20.10.* and why? because they had
a sense of their owne misery, that made them cry. O-
thers should haue seene the saluation of God, blessed the
meanes of their Redemption that God had sent into
the world. But oh! as men buried in darkenesse, they
could see nothing: onely the sense of misery makes

men

After this manner therefore pray ye.

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men cry vnto God. So Exod. 17. 4. Moses cryed vnto God. Exod. 17. 4.
to the Lord, &c. the sense of danger thus set him on.
O Lord (saith he) these people be ready to stome me, &c.
Thus we see, it must be a sense and feeling of our mis-
ties and wants, which must drive vs to prayer.

There must be an earnest desire to haue them supplyed ;
for though a man see his wants, and yet doth not re-
gard them, nor wish or indeuour to haue them rele-
ued, this man will never pray to God ; so that it is not
enough for a man to haue a sense and feeling of his
wants, and to bustle vnder them, and hang downe the
head as a bulrush, but he must earnestly desire and seeke
supply for them at the hands of God. So Jeboſhaphat
says, 2 Chron. 20. 12. O Lord, we be not able to stand, 2 Chron. 20. 13.
but our eyes are towards thee, &c. So Iam. 1. 5. If any Iam. 1. 5.
man lacke wisedome, let him aske of God, &c. So that in
prayer there must be a desiring of needfull things at the
hand of God. For as ground when it is dry, opens it Ground.
ſelfe into clefts and crannies, and gapes towards Hea-
uen, as though it would deuoure the Cloudes. So must
the true Christian be affected in prayer, earnestly desi-
ring the supply of his wants at the hands of God.
Thus it appears, a man may speake words of prayer a
hundred times, and yet never pray truely, if his heart
be not disposed and affected to God. Prayer being (as
I haue ſaid) firſt a motion of the heart ; ſecondly not
euery motion but that which is eleuated and lifted vp
to the Lord ; thirdly, not euery lifting vp of the heart,
but whereby we desire things needfull ; fourthly, there
must be a ſense of our wants ; fifthly, and laſt of all, yea,
chiefel of all, an earnest desire to haue them supplyed.
And thus, as when many hands lift at a burthen. It is Many hand,
the easier heaued vp ; ſo when all these concurre toge-
ther, Prayer is the more fully made, and the better ac-
cepted.

A 4

The

After this manner therefore pray ye.
The second generall thing in this Duty of Prayer, is;

Why we must pray?

For though the bare words of Christ might bee enough for vs, and we should answer all temptations, as the lame man answered the Jewes : John 5. 11. *Hee who healed me, said unto mee, Take up thy bed and walke.* So we may say, *Hee who healed me with a plaister of his owne blood, Hee that delivered me by his owne death, and payed the ransome for my sinnes: ipse dixit mihi: He said to me, Pray thus, &c.* Yet because much subtlety and infirmity lies in the heart of man, I will a little enlarge my selfe in this point, though I say this answer might be enough for vs.

First then, there be certaine Obiections to be answered *Why we need not pray:* Secondly, we will shew the Reasons, *Why we ought to pray.*

The Obiections that may scale the heart of a man, and put in his heart that he need not pray, are two :

Obiection a- The first is: Because no man can make any change or against Prayer, alteration in the Lord, Malich. 3. 6. *Ego sum Deus, et non mutor, &c.* I am the Lord, I change not. Therefore if we cannot change God with our prayers, to what purpose is it that we should pray ?

Obiection an- I answer, we pray not to make a change in God, for God is unchangeable, but we pray to make a change in our selues; that we may be capable of that goodness, kindnesse, and mercy, &c. that is in God. A man that stands in the Sunne with his eyes shut, If hee desire to haue the sight of the Sunne, he must not think to haue it by making any change or alteration in the Sunne, but he must make a change and alteration in himselfe; open his owne eyes, lift vp his owne eye-liddes; and then see the comfortable light of the Sunne that shines about him.

Sunne, eyes
shut,

him: Euen so, if a man would participate of those precious and rich things that are in God; the way is not to thinke by our prayers to make any change or alteration in Him, but to make a change in our selues, Draw ^{Dimiss cap. 3.} our hearts and affections nearer vnto God. As an ancient Father well obserues, where he most excellently <sup>de Divis Nomina
Sicut &c.
quis facit, &c.</sup> well opens the very same point, &c.

The second Obiection is; All things are decreed of God, &c. So that if God haue decreeed this or that, then whether we pray, or pray not, it matters not, for nothing can alter the Decree of God.

I answer as a learned man saith; Whatisoever God hath decreed, he hath decreed nothing without ^{means} to effect the same. For God hath not onely decreed the particulars, &c. but God hath also ordayneid, that by such and such meanes, we should be led vnto the ends. Now because prayer is a meanes, and a speciall meanes to accomplish the Decree of God. Therefore we must pray, for this doth not take away prayer, but confirmes it rather. For example, God decreed to prolong ^{He- 1 King 20.5.} Zekiel's life, &c. and yet the prayer of Hezekiel, was a subordinate meanes to accomplish the Decree of God, & seruynge to that purpose. Take another example, ^{Acts 27. 31.} God had decreed to sau all in the shipp, but how? by meanes of the shipp, for when the Master and Souldiers wold haue fled into the Boat; The Apostle ^{Act. 27. 31.} Paul told them, that valesle these tarried also, they could not be sauied. So to apply this vnto our purpose; God hath decreed to giue such and such blessings, comforts, and graces to his Saints, and yet not to giue them but by the meanes of prayer, &c. So that if we will not use prayer, we must not looke for any thing to be either granted or obtained.

Hauing thus dispatche these Obiections, come ^{wcc}

After this manner therefore pray ye.

Reasons why we to the Reasons, why we must pray. First, Because it we must pray, is the command of God; that we shoulde pray, Psal. 50. 15. Psal. 50. 15. Call upon me in the day of trouble, and I will heare thee, &c. Luke 22. 46. So Luke 22. 46. Why sleepe yee? arise and pray, lefft yee enter into temptation. And Jam. 5. 13. If any man be afflieted, let him pray, &c. So that it is a cleare Commandement of God, that we must pray. Now as we make a conscience of any of the Commandements of God. So also we must learne to be conscientialle in this. There is no man but will make some conscience of stealing and killing, and why because he knowes God so commands him. Now you see it is the Commandement of God to pray, let it then be our care to perorme it accordingly; and more then this, it is such a Commandement of God, as that no man can excuse himselfe, if he negleget it. And therefore (saith Augustine) Thou needest not give almes to the needy, because thou hast not Wherewithall to relieue them. Thou needest not come into the Congregation because thou art diseased, thou needest not visite the sick, because thy strength will not beare it; but there is none so poore, so lame, so needy, so weake in the body, but he must pray; so that if we doe not pray, let vs looke for nothing at the hands of God.

Secondly, Because it is the meanes to conuey all the bles-
Reason, why singes of God unto our soules; for Prayer is the very key
we must pray, whereby we open all the Treasuries and stowhouses of
Mark 11. 24. Godspower and goodnesse: Christ saith, Mark 11. 24.
Whatsoeuer yee aske of God in prayer, beleue, &c. So
1 John 5. 14. This is the confidence that we haue in him,
that if we aske any thing according to his will, hee heareth us. So that Prayer is a meanes to conueigh all graces
and blessings vnto our soules. The woman of Samaria, John 4. 11. saith to Christ, The Well is deepe, and
thou haft nothing to draw: but God be thanked, though
the Wel of Gods goodnesse be deep, yet we haue some-
what to draw with: the holy bucket of prayer will
diue

John 4. 11.

Deepe well.

due into the depths of God, and fetch vs waters of comfort from them, yea search the very lowest bottome of grace that is in God: as diuers of the Fathers well obserue. So that these things are evident inducments to euery Christian man to pray. For as, if there were a goodly fountaine, that feeds a whole towne, yet if men haue not vessels and pipes to carry water home vnto their houses, they were neuer the better. So, though there be a Fountaine of goodness in God, yet prayer is the meanes to conueigh it vnto vs, and bring it home vnto our soules, &c.

*August. Ascendit
Prestitio, & dif-
fudit in Ios. 6.
d.s.*

*Gregor. Oratio
in terra: a patre
in Celi &c.
Claysoft. Hor.
53. ad P. idem.
Feeding foun-
taine.*

Thirdly, Because it is the note of a wicked man not to pray, *Psal. 14. 4.* David saith plainly, They call not Reason, why upon the Lord, &c. *Isaiah, 64. 7.* Notes, that it was a we should great signe of the calamity of the Church, when the pray. *Psal. 14. 4.* Chaldeans had taken away the riches of the Temple, and the daily sacrifice ceased. Even so it is a sore signe of Gods displeasure, when the daily sacrifice of prayer ceaseth. It is with a Christian then, as when the Chaldeans had taken the Temple. For then the Diuell doth dangerously possesse the heart of a man, and carries it quite away from God, as a child is carried in ones armes, and Child weake, layed wheresoeuer the stronger party listeth.

Fourthly, Because all our labours and endeouours are but in vaine without Prayer, as *Iam. 4. 2.* Yee fight and warre Reason, why and get nothing, because yee aske not, &c. So that all our labour is lost, if we haue not prayer to attend the same. *Iam. 4. 2.* Thus we see Abrahams seruant, when he went about a businesse of his Masters, prayed vnto the Lord, *Lord send me good speed, &c.* And Isaac hauing sent his seruant about a wife, he in the euening went out into the field to pray vnto God: as knowing all his labour was nothing without the Lord. Now these goodly examples are for vs to follow; that whensoeuer we stand in need of any blessing, we should pouge out our prayers vnto God.

*Gen. 24. 12.
and 26.*

Seedlowes,

God. A certayne man, we read, once sowed good seed, but never could haue any good corne, at last a good neighbour came vnto him, and reasoned what shoulde be the cause, he sowed so good seed, and reaped so bad Corne? why truely said he, I giue the land her due, good tillage, good seed, and all things that be fit; why then (replied the other) it may be you doe not steepe your seede: no truely, said the other, nor never heard that seed shoulde be steepled. Yes truely, said the other, but I will tell you how? It must be steepled in Prayer; when the party heard this, he thankt him for his good counsell, put it home to his conscience, reformed his fault, and had as good Corne as any man. Thus haue wee heard of the Commandement to pray; the first maine point in the Preface.

Now come we to the second maine Branch, which is,

Our Direction how to pray.

Wherein there are two things to be considered.

- 1 Why Christ giues this Direction?
- 2 What the Direction is.

For the first, why Christ giues a direction, there bee three Reasons of it.

I
Reason why
Christ giues
a direction
to pray.
Luke 11.1.

First, To helpe the weaknesse of such as cannot pray: This reason is touched, *Luke 11.1.* where when Christ ceased praying, one of the Disciples came vnto him, saying. Master, teach us to pray, as John also taught his disciples. Wherupon Christ deliuered this forme of prayer to them. So that as I say, It was to helpe the weaknesse of such that are not able to vtter their own thoughts and desires. Therefore Christ, as he puts good thoughts in our hearts, by his holy Spirit: so here hee puts

puts good words into our mouthes; yea, the words of prayer. So the Lord, *Hes. 14. 3.* Hauing exhorted *Hesb. 14. 3.* the people to repente, puts the very words into their mouthes saying, *Take unto you words, and turne to the Lord, and say unto him, Take away all iniquity, and receive us graciously, so will we render the salues of our lippes.* In *Gen. 47. 12.* It is said of *Joseph* that he nourished his Father and his Mother, and all the houshold; yea, put meat into little childrens mouthes. So doth the true *Joseph* the Lord Iesus, he doth put euē meate into the mouthes of his children; that is, hee doth put the very words of prayer into the mouthes of such as cannot pray.

There hath been a question, whether a man may vse *Quest.* a set forme of prayer, or pray vpon a booke.

But the question need be no question amonst vs, *Ans.* for we see by Christes example; If a man haue not the gift to utter prayer in his owne words, better vse ano-
ther mans helpe, then quite to omit such a worthy duty.

The second reason why Christ gines a direction to pray, ² was, To correct a number of errors, and obliquities that be Reason why in prayer. This is the reason that is giuen, both in this place, and chap. 7. where Christ saith, *Be not as the Hea-then, but after this manner pray ye, &c.* So the Lord prescribeth this forme of prayer, as a correction of the abuses and corruptions which otherwise might creepe into our prayer. Saint Paul saith, *Rom. 8. 26.* For wee know not how to pray as we ought, &c. For howsoever we can speake wisely in the eares of men, yet wee are the veriest fooles in the world when we come to speake vnto God. And so (as I haue said) to helpe the errors and defects of prayer, our Sauiour Christ hath giuen vs a direction how to pray; for as *Cyprian* saith, *Hee who hath giuen life, hath also taught us how to pray.* *Cyprian.* Di-
uines shew, that the inward intent without the acti-
on

After this manner therefore pray ye.

on, is as much as the action it selfe, for though the action be good, yet if the manner be not so also, God will not accept it. *Isai. 58.3.* The people say, *We have fasted and purifed our selues, &c.* but the Lord saith, *Ye fast to strife and debate, and to smite with the fist of wickednesse, &c.* So though that the action be good, yet because the manner of performing it was not, God did by the Prophet reprehend it. So *1 Chron. 15.13.* *David's* action was good, when he sought to bring vp the Arke, but because the manner was not good, because he did not seeke God devoutly, but put Gods Arke vp on a Cart, whereas it should haue beeene carried vpon Priests shoulders, the Lord made a breach amongst them, &c. So that we see in regard of gracious acceptation, the manner of the action is as much as the action it selfe. And thus we may not onely pray, but wee must pray, to acceptation, and keepe a due manner in our prayer.

3
Reason why
Christ gives
a direction
to pray.
1 John. 14.

Woman of Te-
kab,
2 Sam. 14.19.

Cyprian.

The third Reason is, *That we might haue the greater assurance that God will heare vs when we pray, &c.* As *1 John 5.14.* *This is our assurance, that if wee ask any thing according to his will, he heareth vs.* Now no man can doubt, that when we follow Christ's direction, wee aske according to Gods will, and so no question but God will heare vs. When the woman of Tekab made a report to David, concerning Absalom his sonne, David said, *Is not the hand of Ioaob in this?* which when hee vnderstood that it was so, David did the better accept of it: Euen so, when a poore Christian comes to prayer vnto God, and the Lord saith, *Is not thy tongue caught by Christ?* *Is not Christ a counseller in this action?* we may thinke the Lord will the rather entertaine and accept of it. Saint Cyprian saith, *As the Lord our Master hath taught vs; and of prayer. It is a friendly, and a familiar kind of prayer, to intreat God with his owne words. When any one prays, the Lord knowes the words of his Sonne.* So you

you see the Reasons, why it pleased Christ to give a direction in prayer : First, to helpe the weaknesse of such as cannot pray : Secondly, to correct a number of errors in prayer : Thirdly, that we might haue so much the greater acceptation with God.

Now we come to the second thing in the fabdiation.

2 *What this Direction is.*

Which followes in these words : *Our Father which art in Heaven, &c.* Of this direction there are three parts.

- 1 *The Preface.*
- 2 *The Petitions.*
- 3 *The Conclusion.*

First, There is a Preface, for our Saviour Christ doth not set downe the Petitions abruptly, but he first begins with a solemne Preface: and why with a Preface? to shew that there must be a prouision for prayer, a disposition of our selues, and a composing of the affecti-
ons before we pray. We may not bluntly rush vpon this holy Duty; but come forward with devotion, reie-
ding all worldly thoughts, and prepare our selues before we pray, *Psal. 10. 17. Thou preparest their heart, Psal. 10. 17.* thou bendeſt care vnto them, *Psal. 108. 10. O God my heart is prepared.* So that there must be firſt a Preparation of the Heart: Now there be two Reasons, why we must be prepared in our hearts for prayer.

- 1 *In regard of God.*
- 2 *In regard of our selues.*

First, In regard of God, *That we may come with holy reverence before him;* for because it is not a mortall man,

man, or earthly power, that wee haue to deale with in prayer, but a glorious and great God, before whom we ought to tremble, before whom the very Angels stand with an awfull regard and reverence; at the feete of whose Throne, all Kings of this world cast downe their Crownes; therefore so we must haue the more care, how and in what sort we come before him. If a man were to speake to a mortall King, in a matter of some importance, how would he labour to fit himselfe for it: to compose his speech, his gesture, all his actions, that there might be nothing to offend. How much more when we, whiche but dust and ashes, wormes meat and rottennesse, come into the presence of Almighty God, ought we to be prepared and labour so to bee composed, that nothing offend this great God of ours.

Speech to a
King.

Seamouued,

A Clocke,

Secondly, In regard of our selues, Because we cannot by and by set up our affections, and stirre up our hearts to prayer, as soone as we haue occasion to pray: as when the Sea is moued and rouzed with the winds, though the wind lye, yet the Sea workes still, a good while after, before it will be calme: And as in the miracle of the Gospel, the windes were laid at the words of Christ, which were wont to worke and rage a long while after: So it must be with our thoughts, though we haue layed aside our worldly labour, earthly desires, lusts, and such like; yet some waues are working still, some thoughts, cares, and cogitations are about vs, till wee prepare our selues otherwise. So that there must be a settling of our affections to prayer before hand. These be the reasons why it pleased our Lord to vse a Preface to this prayer, to teach vs how to prepare our selues to pray, before we set about it. For, as in a Clocke, though there be many wheeles, yet the motions and agitations of all, depend vpon the great wheele: So it is in all worldly busynesse, all these lesser wheeles of our affaires, and cares of this world, must depend vpon this greater wheele

wheele of Prayer. Thus our heart being settled and prepared to pray, it carries all the rest of the thoughts withit.

Againe, In this Preface, we are taught three things.

1 To whom we must pray.

2 With what affection we must pray.

3 What be the duties required of them that pray?

First, we must pray, to God onely; For Christ he directeth vs to pray vnto our heauenly Father: Thus we must pray vnto none but Him, seeing by Christ's owne Rule, we are directed vnto God onely, as in the whole Scriptures is evident, Phil. 4.6. *In all things let your requests be shewen to God in Prayer, &c.* So Iam. 1.5. *If any of you lacke wisedome, let him aske it of God.* Saint Paul shewes the ground of this, Rom. 10. 14. *But how shall they call on him in whom they haue not beleuened?* Now by the Rules of Christian faith, we are bound to beleue in none but in God onely, & so our prayers to be directed onely vnto him. Of which there be two Reasons, why the Lord will haue prayers directed onely to him selfe.

First, That a man might haue an immediate dependance upon God, and not depend vpon any creature: or any power of Angels, but vpon God onely: being carried by immediate relation vnto God, as our Sauiour teaches. So Saint Augustine shewes: There is no intermediate nature betwixt God and man: and so concludes, that we haue but one God Almighty to pray to.

Secondly, GOD would haue all prayer directed vnto him, That hee onely might bee knowne to bee the Reason why fountaine of goodnessse, and the spring of all good things. For, howsoever by his seruants and other meanes, other blessings and benefits are conueyed vnto vs,

1 Cor. 3.

Clocke.

vs, yet in prayer, the Lord will haue vs goe vnto him, as acknowledging him to be the Fountaine, and alio other meanes to issue from him. For how soever the Lord affoord meanes, which must be vsed, yet must God bleste the worke, or it will turne to nothing. Sa[n]ctus Paul sayes, 1 Cor. 3. I haue planted. Apollo watered, but God must gine the increase. Very Philosophers can say, Secunda causa non operatur nisi in virtute prime. Second causes worke not but by vertue of the first mouer as wee see in a Clocke; if a man will watch the first motion, and bring it into order, there is no doing with the Leades, or lesser wheelles, but he must goe vnto the great wheele, to deale with it to order all the rest. So, because God is the great Wheele of this world, vpon whose motion all others doe depend, sensible and insensible, earthly, and heauenly; If in our first labour we make our stay vpon God, there will quicklye be a stay in any of the creatures that be out of order. And so because all efficacy and workings in all effects, is from the Lord, and all instruments and meanes can worke no further then it shall please him to worke by them: our Sauiour would haue vs likewise to goe onely vnto the Lord himselfe, who is the principall agent and workeman for our good.

Vs.

Lib. de Invocatione Sanctorum.
1.10.

Now if all prayer, by the rule of Christ, be to be directed vnto God alone. Then it is vtterly unlawfull to pray to Saints, Angels, or any other Creature. Power, &c but to God onely. Yet here the Papists confute themselues, saying: In effect they come before God, for all the meanes as they vie (as they say) doe depend vpon God. Bellarmine in the name of all the rest, undertakes to cleare this: That they doe neither pray to Angels, or Saints for any thing, as the givers and authors of any thing, but that they should pray for vs. But we see the words of Christ are directly against it, for he sayes plainly, when ye pray, pray in this manner:

Sic

Sic Orate, &c. so pray, &c. not in the Popish manner: thus Christ, not onely prescribes a rule, but also sets downe a speciall direction vnto whom we must pray, as well as in what order and with what affection. And for this are all the holy Fathers.

August. lib. 114.

Enchirid. sta-

leditus, &c.

Clericof.

Hom. 9. Quanta

matquis, &c.

The second thing is, *With what affection we must pray:* which may be seene by the two attributes giuen to God. First, that he is here called *Our Father.* Secondly, that he is said to be *In heaven.*

Now, in that he is called (*Our Father*) this may teach vs two things. First, *That we must pray in faith,* that is, with an assured trust and confidence, that wee shall be heard; for if God be our Father, we need never doubt, but we shall finde louing and fatherly affection in him, for there is no father so ready to heare the requests of his children, as the Lord is to heare vs in all our desires. So he sayes, *Cor. 6. vlt.* I will not onely (saith *1 Cor. 6. vlt.* God) take the title vpon me, and appellation of a Father, but I will be a Father, you shall find in me all the affections of a Father, yea, and that more plentifully, then any father can haue. As the Lord will heare vs, so vpon this ground, we must pray vnto him in faith, that is, with a full assurance that we shal be heard when we pray. Thus we haue it, *Jam. 1. 6.* If any man aske in *1 Cor. 11. 6.* faith, he shall receive. And Christ himselfe saith, *Marke Marke 11. 24. 11. 24.* Whatsoeuer ye aske in prayer, beleue, and yee shall obtaine it.

But now, here ariseth an obiection, how can we aske *Obiect.* and pray in faith, that is, with a sound comfort and assurance that we shall be heard, seeing many times the Lord giues not to his dearest children that which they pray for.

I answer, as Augustine saith, *Non audit Dorphinus ad Ans.*
B b 2 *volunt. Augustine.*

voluntatem nostram, &c. God doth not alwayes heare according to our will, but in that he knowes to be best and meetest for vs. As when a Chirurgeon layes a Corrasive, or a burning Iron to a soare, the Patient feeling it to smart, cryes out, and would haue it remoued, the Chirurgeon heares him, but lets it tarry, and the Patient lye still. *He heares him to his health and recovery.* So saith another, *Motheres rubbe their children there for their health, although they roar and cry againe:* yet for all that they doe not spare them: and why? it is for their health, &c. So must we thinke and conceiuie, that when God doth not heare or grant our requests, he heares so farre as it is for our good, though he doe not heare vs to our wils. For it is a dangerous thing to bee heard according to our desire. Because thus Christ heard the Diuell, when he suffered him to enter into the heard of swine, or we may say thus: *This is not the greatest mercy to be heard according to our will, but this to be heard for our profit, when God gives us that onely which is best for us.*

2
Affection we
must pray in.

Psal. 122.6.

Day 9.10.

18m. 5.16.

Ships trading. When many ships Trade and Traffijcke vpon the sea,

some

Secondly, *That we must pray in loue.* For Christ instructing vs to say (*Our Father*) would teach vs loue and charity; that is, not onely to pray for our selues, but also in the behalfe of our brethren; for this is a duty requisite in our prayers, to take in the whole Communion of the body of Christ, that euery one may haue a part in our prayer. So holy men of God haue done before vs, David saith, *Pray for the peace of Ierusalem, Peace be within thy walls, and prosperity within thy Palaestres.* He prayes God to heare the prayers which he made speaking, and praying, and confessing his sins, and the sins of his people. Whereupon an Angell came flying vnto him. *Pray one for another in the time of trouble.* Thus by the rule of Christ, we must not onely pray for our selues in faith, but for our brethren also, in loue and compassion, and fellowfeeling of the wnts & needs one of another.

Some goe for one thing, and some for another, some goe to one place, and some to another ; and yet all tends to the good of the Countrey. So it is in the prayers of the Saints, some pray for one thing, some for another, some for grace, some for remission of sinnes, some for peace of conscience, some for temporall blessings, and yet all in the end for the good of the Church.

I should now come to speake of the Duties of them
that pray: but first I must a little enlarge my selfe in the
former of Faith and Loue, which should haue bee[n]
touched before.

Faith, being a maine pillar and foundation, where-
upon this building of prayer consists, yea, such a one as
I may truely affirme, *Sine qua non*: Ere I goe further
I will shew two grounds of Faith.

- 1 A perswasion of the power of God that he can.
- 2 A perswasion of Gods Willingnesse, that he will helpe us.

For if we doubt, either of his power, that he cannot, or his will that he will not helpe vs, though he be able, We can never pray in Faith ; that is, with vndoubted assurance that God will heare vs. And because the greatest question is, of the will of God, for not many (especially amongst Christians) I suppose, doubt of the power of God. Christ first resolves and settles vs in that point, and shewes that God is (*Our Father,*) and because he is our Father, we shall be sure to find a most fatherly affection in him, that no father shall be so ready to heare the requests of his children, as the Lord will be to heare vs in all things we pray for. So that this is one ground of our Faith, not to thinke we come vnto God as vnto a stranger that doth not respect or regard vs in our needs ; but we come to him as to a Father and one

Our Father which art in Heaven.

Psal. 103. 13.

Malach. 3. 17.

I/a 63. 16. and
chap. 64. 8.

Matth. 7. 9.

that doth loue vs, tenders vs, and will be as ready to releue vs, as the deare & friend we haue in this world. So David saith, Psal 103. 13. As a father pitieith his children, &c. And Malich. 3. 17. I will spare them as a man spareth his owne sonne that serueth him. The prodigall sonne, when he had flift away from his father, and naughtily spent all he had, he had no hope to returne with any comfort but this; Ibo ad Patrem, &c. I will goe to my Father, &c. Howsoever I haue been a bad and a lewd child, yet I thanke God I haue a good Father to goe to. This now is our very case: Alas wee haue runne away from God, as farre as euer did the Prodigall sonne from his father; we haue spent all, we haue nothing left by our bad husbandry: onely wee haue this hope and comfort remaining, that still we haue a good Father to goe to: God is our Father, who will heare vs, receiuue vs, releue vs and this (as I said) is the ground of a Christian man, that he may pray in faith: which thing holy men, in their prayers haue much regarded. I/a. 63. 16. Though Abraham be ignorant of vs, doubtlesse thou art our Father, &c. and chap. 64. 8. But now, O Lord, thou art our Father, Wee are clay, &c. Worke of thy hands. Yea our Saviour Christ himselfe in this very Preface of Prayer, argues from the very disposition and nature of an earthly Father, Matth. 7. 9. For what man is there, if his sonne aske bread, will bee gine him a stone, &c. from whence his inference is: If yee then, being euill, can give good things to your children who aske, &c. how much more will your Father which is in Heauen, give his holy Spirit unto those who aske it. So that this needes must be a goodly comfort vnto a poore Christian to consider of, because it is our Father, not a stranger, our good Father, our louing and compassionate Father that dealeth with vs, so that wee shall easily find him inclined to goodnesse and mercy towards vs. Many places of Scripture doe enlarge this, and all to strengthen our faith, and make vs come the readier v-

to God, Psal. 37.10. Though my father and my mother Psal.27.10.
should forsake me, yet the Lord will gather me vp, &c. Isa. 15.49.15.
49.15. Can a woman forget her childe, and not haue com-
passion upon the sonne of her wombe? Yea, they may, &c.
Where the Lord himselfe shewes, and sayes that he
will not forget vs: so that knowing this loue, care
and tendernesse of the Lord, & that he hath this fatherly
affection in him, we may well thinke, the Lord will be
most ready to heare and helpe vs in all that we pray for.
Alas, they that be not thus perswaded, that God hath
such a heart, bosome, and bowels of loue open vnto vs,
that he hath a fatherly care and compassion towards
vs; he, I say, that hath not this sweet and comfortable
apprehension of God, that knowes not God to be a Fa-
ther to him, must needs make faint and cold prayers
vnto God. But whosoever shall be perswaded in his
soule, that the Lord is become a Father vnto him, ac-
cepteth of him as his son, what is it, but that such a man
may hope for at the hands of God, which (as I said) is
the first ground of our Faith; viz. *A perswasion that*
God will heare vs when we pray unto him.

The other ground of Faith is, *A perswasion of the pow-
er of God:* for if he be willing to helpe, and yet not able,
as wanting power, what are wee the better? but re-
maine euene weake people; such as Isaiah speakes of,
Chap. 3.7. In that day he shall sweare, saying, I cannot be an ³ helper, for there is no bread in mine house. And it makes vs
vncomfortable in that we goe about; but Christ shew-
eth that all power abideth in God, and all things are
subiect vnto him, whether in Heauen or in Earth, or
vnder the Earth; yea, he rules and gouernes all, and is
able to supply whatsoever man stands in need of. As
may be seene, Psal. 50. throughout: and Psal. 115. 3. Psal.50.
But our God is in heaven, he doth whatsoever he will: and Psal.115.3.
Deut. 33. 26. There is none like God, O righteous people, Deut.33.26.
which rideth vpon the Heauens for thy helpe, and on the

Our Father which art in Heaven.

*Cloudes in his glory, &c. So that in truth all that he doth, is to shew forth his goodness and power in helping vs. Of which he hath giuen sufficient testimony in Scriptures, that he both can and will supply our wants in whatsoeuer we stand in need of. Indeed earthly fathers they may be willing to helpe their children, but they are not alwayes able, as we may read, 2 King. 9.14. When the little child cryed out to his father, *My head, my head;* he could doe no more then command one to carry him vnto his mother, and so the child died: but the Prophet came, and by the power of God restored him. So in all things else the power of God, as it is manifest in things aboue our reach, so it is extended euен in this world, when it pleaseth him to fulfill all thingsthat men can desire. And therefore wee see the leper cryed out, *Mattb. 8.2.* *Mater if thou wilt, thou canst make me cleane.* So David, *Psal. 8.* attributeth all things to the power of God. Yea, Christ himselfe, confesseth this in his prayer, when he saith, *Mattb. 14. 36.* *Father, Omnia tibi posibilia,* all things are possible to thee. So that thesebe the two pillars of faith, to aide and giue wings to our prayers. A perswasion both of the will and power of God to helpe vs: thus haue we done with that first affection we must pray with; in *Faith,**

The second affection we must pray withall, is loue; for Christ teaches vs to say (*Our Father*) and not my Father, (*Give vs*) not me; teaching thereby that wee must not pray for our selues onely, but for others also. We must take in the whole body of Saints, all that loue God: all that thinke God their Father, yea, all the world that are the children of God. So David, *Psal. 122.6.* saith, *Pray for the peace of Ierusalem:* and *7ans.* *36.* *Pray one for another, &c.* So that Christians must not onely pray in faith, but in loue, and that for the communion of the whole body of Christ, whereof he himselfe

2 King. 9.14.

Mattb. 8.2.

Psal. 8.

Mattb. 14.36.

Psal. 122.6.

Lam. 5.6.

himselfe is a member : for as the sicker man in the Gospell, when he could not come vnto Christ (*Mark 2. Mark 4.3.*) upon his owne legges, though his faith was great, and that hee beleaved Christ could heale him ; was borne vpon the shoulders of foure men , who let him downe at the house top , and brought him to the presence of Christ : So must we doe by our brethren, howeuer they can pray in faith themselues , yet must wee pray in loue for them. If this course were kept amongt vs, that we did thus pray one for another ; O what a comfort would this be to afflicted and distressed soules, to think that whensoeuer they went about to pray vnto GOD , there were many thousand hands and hearts lifted vp to God in their behalfe. I am perswaded it would much animate euery Christian to goe forward in this Christian duty ; thus you may see, how efficacious this affection of loue is , bat hereby is not meant euery sudden wish for the good of some particular persons, or priuate respect of friends, riuals, allies, acquaintance, or such like, wherein we may exercise our selues ; but the generall care of the Church of God, and loue to our brethren, as hauing feeling of our fellow members.

The third affection that we must pray with, is (feare) 3
and that for especiall reasons. First, Because it is our Fa. Affection to
ther that we haue to deale with. Secondly, Because bee is pray with.
in Heaven, the place vnto which all Maiestie, reverence and
glory is due.

Now we know that all reverence is due to our earthly fathers, yea when they are sharpest vnto vs, as Hebr. *Hebr. 12.9.*
12.9. We haue had the fathers of our bodies which corrected us, and we gaue them reverence, &c. So then if our earthly fathers must haue reverence, much more our heavenly Father ; most highly aduanced in dignitie and power aboue this world. Wherefore this is a caution for vs, *Eccles. 5.1.* To take heed what we vtter before God, *Eccles. 5.2.* For He is in the Heauens. And in another place: *Wee*
mane

Our Father which art in Heaven.

Gen. 18.2.
Gen. 32.10.
Rudinius in
Gen. 24.
Rebekah.

Water con-
ueighed,

must looke to our feet when we enter into Gods house. For God is not onely a Father, but such a Father that wee haue to deale withall in Prayer : one so eminent and so high lifted vp, that he is as high as heauen, therefore we must labour as much as may be, to be abashed and fall downe before him. So *Abraham*, *Gen. 18. 2.* Bowed himselfe to the ground. So *Jacob* humbled himselfe, *Gen. 32.10.* To this purpose, *Rudinius* in his History vpon *Gen. 24.* saith thus. If *Rebekah* rode vpon the Camels amongst the seruants, but when shee came into the presence of *Isaac* shew lighted downe from the Camels; So must we doe, howsoeuer in the world we beare vp our heads aboue our brethren, and are bold and carelesse when we are to deale with men ; yet when wee once come into the Lords presence, and are to deale with the Lord of heauen and of earth , wee must all come downe from our Camels, be as humble, lowly, and base in our owne eyes as possible we may. If a man would conueigh water from a Fountaine, if hee lay his Leades too high; that is, be not deighted in spirit, stoop in humility, be not low in the Lords sight, he shall be de feated of all the blessings and comforts that he lookes for, so that it must be our care to come into the Lords presence, with all reurence, Feare, and Humiliation.

But here the Papists doe so dazzle mens eyes with the greatnesse of God, that they run beyond the marke. On the other side, saying, that sinfull men must not bee so bold to approach and come to Gods presence, but they must send a farre off, and send in others to bee suitors and mediators for them. But our Sauiour Christ shewes vs, that all this high Maiestie of God, must not drive, or chase vs from his presence, but it must onely qualifie vs in our comming vnto God, that we doe not rudely and bluntly rush in before him, but that we come humbly and submissiuely into the Lords presence, abieeting and casting downe our selues, as before a power greate-

greater then all the power of this world. It is a distinction that one hath of two sorts of Humility: *Humilitas Immediata, & Humilitas Accepta.*

It was a kind of Humility in *Iohn Baptist*, when hee refused Christ's offer, Matth. 3 14. saying, *I haue neede* Matth. 3,14. *to be baptizet of thee, and commest thou to me?* but *Humilitas accepta*, was in Christ's acceptation that hee would haue it so: and answered him accordingly. So it was humility in *Peter*, Iohn 13. 8. *When he said, thou shalt ne-* Iohn 13. 8. *ver wch my fete:* but *Humilitas accepta*, when Christ was content to doe it. So in this case it is a kinde of Humility, when we can say, *O I am a sinfull man, I dare not be so bold with such a power;* but *Accepta Humilitas*, tells vs, we must doe it, we must come at the Lords bidding at his commandement. So that this glory of the Lord, must not drieue vs from him, but wee must come of our selues, and to him alone, and that with feare and reuerence.

* The fourth affection that must be vsed in prayer, is, 4
That we must come with elevation of our hearts and mindes Affection of
as high as Heauen. For seeing God is in Heauen, our Prayer.
affections must never stay till they come as high as Heauen, where God is. And so oft as we pray, so oft in our thoughts, and in our minds, we must rise higher then the cloudes, aboue Sunne and Moone, and all the Stars. Elias his story shewes, that hee was carried in a fiery Elias.
Chariot into Heauen, euen so must we by prayer bee transported out of this world, to be present with God in the highest heauens. It was a signe betwixt David and Ionathan, when he shot his Arrowes, that if any of them fell short there was no danger in it, &c. So it is not with our affections, if they be short, and not eleuated and carried vp as high as Heauen, there is great hazzard and danger, that the Lord will not accept, nor regard them. Thus haue we seene, with what affection we

Our Father which art in Heaven.

we must pray. In Faith, in Lue, with Reuerence, with Eleuation.

Yet ere we come to the *Petitions*, wee must consider certaine *duties* of them that pray.

1
Dutie of
them that
pray.

Act 5.4.

Mal 1.10.

First, We must labour for the grace of adoption. For how can we truly call God Father, if we be not his children? Alas, what doe we otherwise, but so oft as we pray vnto God, so oft continually we doe lye in the eares of God. It is like the aggrauation of *Ananias* his sinne, *Act. 5.4.* *I have not lyed vnto man, but unto God.* So if we come vnto God in prayer, & call him father, and yet be not his children, the very same may be said of vs, &c. Then you see now, what great cause there is, that euery man should labour for this grace of Adoption in himselfe, to repent his finnes, to lay hold vpon the promises of the Gospell, to be renewed by the Spirit of Christ, that we may truely call God Father, because now wee haue his true word, if we be his children, he is our Father: yea, we may the bolder goe vnto God, and challenge him of his promise, according to that comfort in *Hosea*, after so many threatnings, *chap. 1.10.* *Ye are the sonnes of the Living God, &c.*

2
Duty.

*Mal 1.10.
1 John 3.1.*

*The second Duty is, That we must labour to be perswaded of the fatherly care and loue of God towards vs; that we haue a Father in Heauen, one that doth respect and regard vs. And so whatsoeuer our estate is in this world; though neuer so poore and meane, yet to thanke God, that we haue our honour with the Lord, we may come as boldly into the presence of God, as the greatest King, Prince, or Monarch of the world, as *Malac. 2.10.* Haue we not all one Father? and *1 John 3.1.* Behold what loue the Father hath shewed on vs, that we shoulde be called he sonnes of God? so that as I say, it is our honor, comfort, and happiness, that what estate soever we be of in this world, yet we know, that he who is the Father of Kings,*

is

is our gracious and good Father, by the meanes and
merits of *Iesus Christ.*

3

The third Duty is, that seeing God is our Father,
Wee endeavour to walke worthy of such a father; that wee
doe not dishonor, and disgrace him by our sins, ^{Duty.} *1 Pet. 1. 17.*

*17. And if you call him Father, passe the time of your pil-
grimage in feare.* Thus if we proclaime God our Fa-
ther, then our care must be to walke worthy of him; It
is the blame that God layes vpon the *Iewes,* *Jerem. 3. 5.* *Jerem. 3. 5.*

*Thou hast said thou art my Father, and yet thou doest encll
more and more, &c.* So when men will call vpon God as
a Father, and yet haue no care to please and obey him,
to doe his will and honour him with a true heart; O
how shall this one day light heauy vpon their hearts,
howsoever we doe not feele, or regard it in this world.
Thus then, if we call God Father truely, carry in our
hearts a settled purpose, never to offend him, howsoever
our owne weaknesses and frailties put vs by; yet the
end of our life must be that we walke worthy of such a
father, that is, striue with flesh and blood, as farre as
possibly we can, to liue in holinesse and righteousnesse,
to come to repentance and compunction of spirit, eue-
ry day to renue our Couenant, for the amendment of
our sinfull liues.

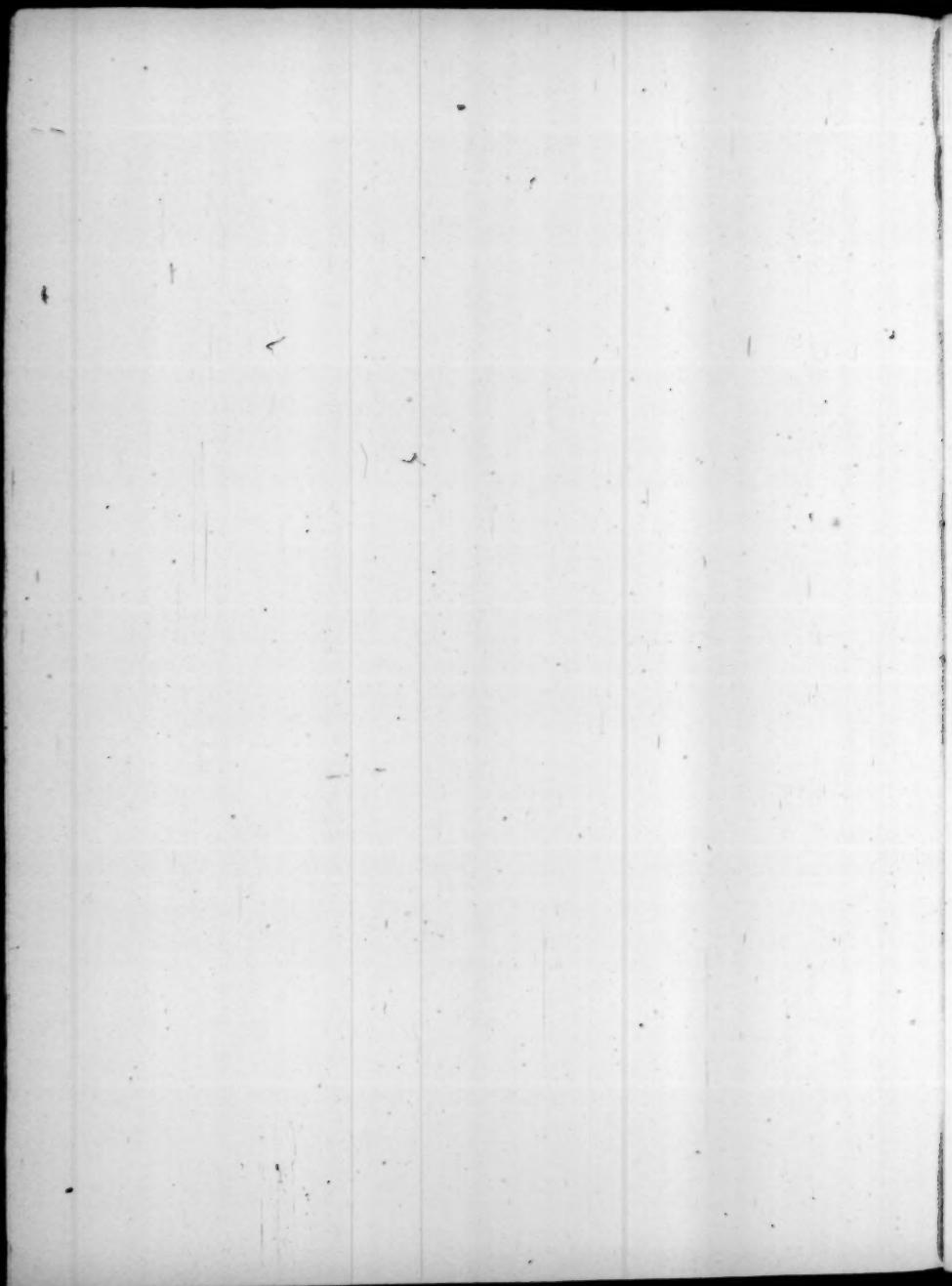
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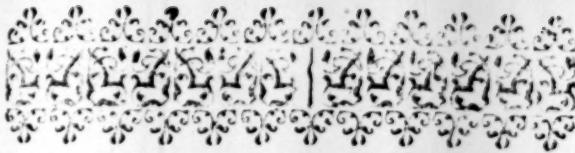
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2

Hitherto of the Preface, or entrance into this Prayer,
the vse of all which may be, first, to reioyce in it as a
goodly blessing, that God would vouchsafe to be a Fa-
ther to such as we be: especially, men so silly and meane
in the eyes of the world: secondly, to comfort our
selues in this, that what estate or condition soever wee
be of, yet to thanke God that wee haue a heauenly Fa-
ther, one that reserues a Kingdome for vs, greater and
better then this whole world. So much for the Pre-
face; now come we to the Petitions as they lye in
order.

I PETITION.





I. PETITION.

Hallowed be thy Name.

Hey be fixe in number, whereof the
three first concerne, *The glory of God.*

The last three, *Our owne good.*

In the three former, the first prayes
for the glory of God in it selfe: the se-
cond and third, *pray for the meanes of his Glory.*

First then we pray for the glory of God in it selfe,
that the Lord may haue a holy Name amongst vs. The
Name of God is most holy in it selfe, *But we pray that*
it may be holy unto vs, that we may giue the Lord glory
and honour, which is his due, *as God is a most excel-* Meaning
lent and most high power of himselfe: so we pray that
he be so taken and acknowledg'd, all the world ouer;
that the whole world may be ready to stoope and yeeld
to the excellent and eminent power that is in God.
This I take briefly to be the sense and meaning of this
Petition (*Hallowed be thy Name,*) that is, Lord that
thy Name may be holy in the hearts and mouthes of all
men. In the Petition, we are to consider three things.

- 1 *The order of the Petition.*
- 2 *The discouery of our owne corruption in it.*
- 3 *What be the speciall graces we pray for.*

The

¹ The order is such, that the first thing prayed for, is
thing prayed the glory of God; that he may haue his glory and ho-
for, the glory honour, whatsoeuer become of all other things of this
of God, world: this is the thing we must all care for, that God
may haue his honour, may be respected, regarded, loued,
feared, &c. Whatsoever become of all things in the
world, which may teach vs two things.

¹
Lesson.

Rom. 9.3.

Exod. 32.32.

First, that there is nothing that we must more desire then
the glory of God: We must be contented to let all goe
for it, lay downe our liues for it, whatsoever become of
vs, howsoeuer despighted & abused yet if God haue his
glory, be esteemed, and regarded, it is well. For we
see we are here taught to begin all our prayers with the
desire of this, before we pray for daily bread, yea, any
thing else belonging to our selues: Yea, (as one saith)
Before the Kingdome of God, we pray for the glory of God:
to shew that if we could redeeme the glory of God with
losse, I say, not of our owne liues onely, but our owne
soules, we must bee contented: *I could wish my selfe to*
be separated from Christ for my Brethren, &c. as if he
should say, if God may haue any glory by it, then I could
be contented to redeeme his glory with my life, nay,
lose my part of eternall happiness: as Moses wisht, ra-
ther then God should be dishonoured, to be blotted out
of his Booke.

²
Lesson.

1 Kings 19.14.

2 Kings 37.34.

Secondly, That we must preferre the glory of God be-
fore all other things in this world. And what end wee
seeke, labour for, plead for, desire or travell for, we must
remember in all to preferre God aboue all, so that how-
soeuer we can be patient and quiet in other Cases, yet
when it comes to the Case of Gods glory, then we must
begin to rouze and stirre vp our selues, so as to haue all
our affections inflamed in vs: as Eliah, 1 Kings 19.14.
so to say to our selues. *I haue beeene zealous for the Lord*
God of hostes. So did Hezekiah, when Sennacheyb had
sent

sent him a rayling letter, he went and opened it before the Lord, as that which more touched him, when the Lord was dishonoured, then when his kingdome and life was threatned. So Christ himselfe that patiently heard all the rest of the Diuels temptations, yet when he came to take the honour from the Lord: then Christ begins to rouze vp himselfe, and chide him. *Auoyd Sa-* Matth.4.10.
sar, It is written, Thou shal worship the Lord thy God, and him onely shalt thou serue; Thus euен against the mightiest, we must stand out for the glory of God. How lamentable a thing then is it for wicked men, who can let the glory of God be troden vnder foot, and suffer him to be despised, dishonoured and blasphemed from day to day, and yet let it passe as a thing of nothing: O how shall we be able to answer this another day! or giue an account for it, when God shall come to judge vs for our sinnes? We see in the whole course of Scripture, God is alwayes more ready to stirre in our cause, when the matter concernes vs, then when it concernes himselfe. So dealt hee by *Caine*: The Lord let him goe for the Gen.4.7.
 wrong he had done to himselfe, for his bad sacrifice, for his hypocriticall worship; but when he began to maligne his Brother, then said God vnto him: What hast thou done? *The voyse of thy Brothers blood cryeth unto me from the ground.* So dealt the Lord by *Pharaoh*, hee was contented to put vp all the iniuries against himselfe; his Idolatry, his blasphemy, and such like: But when he began to stirre once against the Church, and the Lords people, then the Lord opposed him, and when he would not desist from his cruelty at the last, he drowned him and all his hoste in the Red Sea. Now if the Lord be thus ready to shew himselfe, and stirre in our cause, then ought we to be much more ready, and rouze vp our selues to stirre in his, against all oppositions whatsoeuer.

The second thing considerable in this Petition, is,

C c

²
 The discou-
 ry of our con-
 ruptiōn.

The

Hallowed be thy Name.

The discouering of our corruption in it : that is , a negle~~c~~
of Gods Name, and an immoderate care of our owne :
for when wee pray , Hallowed be thy Name ; there is a
secret opposition betwene our name, and the Name of
God : we be all too carefull of our owne name, to deriuue
the credit and glory of things to our selues : but Lord
teach vs to glorifie thy Name above all, and before all.

Gen.11.4.

Gen 4.30.

Hagg.1.3.

2 Sam.7.2.

Gen. 11. 4. Wee reade that the people built a Tower
whose top might reach to Heauen, and all to purchase
to themselues a Name, but not at all to get any Name
vnto the Lord, or inlarge his glory : but for the increase
of their owne. This did Nabuchadnezar in his pride
aspire to : Is not this great Babylon which I haue built for
the house of my Kingdome, and for the honour of my Ma-
gistrate. So that I say, this is our owne corruption that
we so neglect the Name of God in his glory , being so
carefull of our owne. Thus the Lord complaines of his
people, Hag. 1.3. That they built houses for themselues,
went into the woods, fetcht home timber, squared it
and carued it, to make houses for themselues , but left
the house of God vnbuilt. So it is with vs in this case,
we can build vp our owne names , doe any thing to
grace and honour our selues, but not one amongst thou-
sands, thinks of aduancing of the Name of God : thus
doe we all leane too much to the corruption of our Na-
ture; but oh ! why doe not the thoughts of David come
into our mindes. See now I dwell in a house of Cedar, but
the Arke of God dwelleth within Curtaines. So say thou,
I that am but a worme, dust and rottenesse, I that am
but a bulrush, in regard of the Lord God, I haue my glo-
ry in the world, I am esteemed and regarded as if some
body ; But what care haue I of God ? must God glorifie
himselfe, or not haue glory ? He that is so glorious, and
affordeth all the blessings we inioy, shall not he be re-
garded ? He that is the Fountaine and Store-house of
all things, the glory and beauty of vs all, should not his
ever-glorious Name be praised and glorified ? Thus

We

we should learne to take notice of this corruption in
our selues.

The third thing to be obserued in this Petition, is,
The graces that we pray for.

- 1 That we may glorifie the Name of God.
- 2 That others may doe it.
- 3 That thongh both should faile, that yet the Lord
would maintaine his owne glory.

Concerning the first, we pray here that we may glo-
rifie the Name of God, any way whatsoeuer, that hee Grace we pray
may haue some glory by vs: which must bee three for.
wayes.

- 1 In our hearts.
- 2 With our mouths.
- 3 In our lines.

For the former of these: see 1 Pet. 3. 15. saith hee, 1 Pet. 3. 15.
But sanctifie the Lord in your hearts: for the second, we
haue Rom. 15. 6. where the Apostle exhorts them with Rom. 15. 6:
one mind and one mouth to praise God: for the other: see
1 Cor. 6. v. 19. saith hee, For yee are bought with a price, 1 Cor. 6. v. 19.
therefore glorifie God in your body, and in your spirit
which are Gods. First, Wee must inwardly acknowledge
that all things come from God; That we neither haue, or In our hearts
can receiue any thing but at the hands of God: wee
must therefore loue and feare Him, trust in Him, praise
Him, and submit our wils to his will: and thus we pray
that we may glorifie God in our hearts, when we ac-
knowledge all the power in the world to be nothing to
his: all the wisedome and loue in the world to be no-
thing to his wisedome and loue: when we doe labour
aboue all things to keepe the Lord to be our friend, not
regarding whosoeuer be displeased with vs, whosoeuer
be against vs, whosoeuer rageth and stormeth, when we
see God accepteth of our zeale and Piety towards him;

which if we pray for truely, then are we sure to glorifie God in our hearts.

²
With our
mouthes.

Luke 2.10.
Shepheards.

Reb.1.12.

Reuel.14.7.

Reuel.19.7.

³
In our liues.
Math.5.16.

Secondly, We gloriſe God with our mouthes, both by ſpeaking reverently of the Name of God, and by confeſſing the Lords wifedome, goodneſſe and Iuſtice in all his workeſ: for althoſh the Shepheards were abafhed to find Christ in a manger, the King of Kings in ſo poore an eſtate, yet they returned to their Flockes and Foldes, and prayed God. So muſt we doe, whenſoever wee haue heard of Gods goodneſſe, or taſted of his mercy, we muſt returne home to our houses, (as the ſhepheards diſto the fields) acknowledgiſg the Lords kindneſſe and mercy in it. Yea, what euer chance, though it bee loſſe and correſtion, yet wee muſt ſay as Job diſin the midſt of his troubls: The Lord hath giu n̄, and the Lord hath taken away, bleſſed be the Name of the Lord. So then this is that we pray for, that of all other things we may giue glory vnto God: according to that admonition of the Angell, Reuel.14.7. Feare God, and giue glory to him; for the houre of his Iudgement is come, and worship him. And againe, Reuel.19.7. Let vs be glad and reioyce, and giue glory to him for the mariage of the Lamb is come. So that whenſoever is laid vpon vs, what change of eſtate ſoever the Lord ſends, we muſt giue the glory to God, and confeſſe with our mouthes, that he is worthy of all honour.

"Thirdly, We muſt gloriſe God in our liues, that we may ſolue, as the Lord may haue glory and honour by vs, and no diſgrace, for our good life is an honour to the Lord, as Christ himſelfe ſaiſh, Math. 5.16. Let your light ſo ſhine before men, that they may ſee your good Workeſ and gloriſe your Father which is in heauen, &c. So 1 Pet. 2.12. the Apostle ſaiſh, And haue your conuerſation ho- neſt among the Gentiles, that they which ſpeak euill of you, as of euill doers, may by your good workeſ, which they ſhall ſee,

see, glorifie God. So must we pray, that we doe not disgrace the Lord by our sinnes, but lue so as the Lord may be honoured by vs. It is for this purpose a good meditation which one of the Fathers hath: God
 (saith he) thus speaks unto a sinner: O man, if thou hast no
 care of thine owne credit & safety, yet haue a care of mine,
 Think me that I am dishonoured by thy sinne, for if
 any disgrace or shame thereby rest upon thy selfe, much
 more upon me whom thou oughtest to regard: but if thou
 couldest so put it over with iollity and carelesnesse, yet is
 God disgraced by it, therfore O man, though thou neglect thy
 selfe, tender my glory, deface not my honour. Thus it is
 cleere as our good life honours God: so our ill life dis-
 honours him: as Rom. 2.24. saith the Apostle. For the Rom. 2.24.
 Name of God is blasphemed amongst the Gentiles through
 you. O then let vs all take heed of this, that we tender
 the glory of God: let vs pray, that wee may so lue in
 this world, conuerse here amongst men, that the Lord
 may be honoured by vs, and not dishonoured by our
 grosse and presumptuous sinnes.

For our helpe herein, There be three things which may
 quicken vs to this duty and care.

3

Things to
 quicken our
 care of God's
 glory.

First, to consider, That all the creatures doe glorifie
 God in their kinde: as the Psalmist speakes. The Hea-
 vens declare the glory of God, &c. So in the Reuelation,
 it is written of all Creatures: That all they which are
 in heauen, and in earth, &c. And the fourre beasts said A- Reuel. 5.13.
 men, when glory was giuen to the Lord. Therefore now and 14.
 seeing that all Creatures not onely most noble, as An-
 gels and Sp irts but the very lowest and meanest yea,
 the insensible Creatures giue glory to God in their
 kind: oh how great shall our sinnes be, and how much
 our wickednesse aggrauated, if we doe not care to bring
 glory unto him. O with what gladnesse should wee
 perswade onganother to this dutie, that seeing there is
 no creature, but in his kinde, doth in some measure set

out the glory of God, how often should man much more meditate then and practise the same?

Secondly, to consider, That if we glorifie God, he will glorifie vs: we cannot be so ready to set out the Lords Name and praises, but he is more quicke to requite and exalt vs: as it is written, 1 Sam. 2. 30. For them that honour me, I will honour, &c. They who despise me shall be despised. Vnto which we may vse the words of our Sauiour, in that solemne prayer, John 17. 4,5. where he thus (amongst other arguments) prayes for glory. I haue glorified thee on earth, I haue finished the worke which thou gauest me to doe: and now glorifie thou me, O Father with thine owne selfe: with the glory that I had with thee before the world was. So that when we haue glorified God in the time of this life, then may we assuredly expect that the Lord will glorifie vs at the day of death: but if wee haue no care to glorifie him in this world: how can we be perswaded that he will glorifie vs, after our departure hence.

2 Sam. 1.30.

John 17. 4,5.

Num. 10.12.

Thirdly, to consider, That God will seuerely punish the contempt of his glory: for there is nothing in this world that he doth more tender then his glory. For which he commanded his people thus: Thou shalt not give my glory to another. Yea, see for neglect of this duty, how seuerely he punished his people, whose car kasses all perished in the wildernes: because they did not ascribe and giue glory to the Lord. Yea, the hand of God fel vp on Moses and Aaron, because they failed in this duty: Because (said he) you did not sanctifie me in the eyes of the children of Israel, you shall not bring this Congregation into the land that I have giuen them. Thus if God will so seuerely punish the neglect of his glory in his own deare children and seruants, how shal they escape that are not so deare vnto him, and yet are much more faulty in the same kinde.

The second part of this Petition, is; that as wee pray
 that we our selues may glorifie the Name of God, So Part of this
 we pray that others may doe so also. That the whole world Petition.
 may know and acknowledge the Goodnesse, Mercy,
 Wisedome, Power, and Greatnesse that is in God. So
 wee are exhorted to doe by the Prophet, *Give unto the Lord Psal. 96.7,8.*
to the Lord (the families of the people;) give unto the
Lord glory and power, &c. Give unto the Lord the glory
of his Name, &c. Jerem. 23.16. saith he, *Give glory unto the Lord 13.16.*
to the Lord your God, before he bring darkenesse over the
land, &c. So that it is cleere, we must not onely glorifie
God our selues, but also be carefull that others, especi-
ally seruants and children vnder vs, doe the like: as
we reade of Iob, that because he was icalous of his chil. *Iob 1.5.*
drens actions, he offred sacrifice for them: and the
Lord himselfe saith of Abraham *It is on that Abraham Gen. 18.18.*
will command his houſtold to ſerue me. Wherefore let vs
 cast vp this account with our ſelues, that if of duty and
 conſcience we ſerue God; it is likewife our duty to
 prouide that our children and ſeruants doe the like. Yee
 ſhall find many men that put away their ſeruants be-
 cause they be idle, ſtubborne, careleſſe, and falſe vnto
 them: but where is there one that puts away a ſeruant
 because he is a ſweare, a blaſphemere of the Holy Name
 of God, a prophaneſter of the Sabbath, &c. This ſhewes
 that we haue more care of our owne workes and profit
 in particulars, then of the Lords glory. But true Chri-
 ſtians ſhould take another course, and pray, that a-
 bove all things, the Name of GOD may be Hal-
 lowed all the world ouer: being diligent withall,
 that all vnder their charge and government do the like
 alſo. Againe, we pray in this Petition, *That though*
both doe faile, yet that the Lord would maintaine the cauſe
of his owne glory. This ſhewes a ſincere true affeſtion
 to the glory of God, when we are contented that the
 Lord ſhould doe that which is for his owne glory,

Job. 13. 28:

howsoever the matter light heauy vpon our scľues ; as
Christ said, Father glorifie thy Name, so say we : Lord
though it be by death, though by my extinction, abolishing,
though I suffer all paines, though I endure the greatest mis-
tery that may be, yet glorifie thy Name, whether in life or
death. Thus when one can be contented to be exposed
to all the mischiefe in the world, all the shame and dis-
grace that may be, to set forth the honour of God, if bee
may be glorified by the same ; this shewes that such
haue a desire of the glory of God, and that this sincere
affection commeth from the Lords mercy, being
powred into our hearts by his blessed Spirit,
whereby we can effectually cry out :

Hallowed be thy Name.

2 P E-



2. PETITION.

Thy Kingdome come.

IN the former Petition, we are taught to pray for the glory of God, which Petition, is preferred before the Kingdome of God, to shew that all our care must be for Gods glory. Now in the next Petition we are taught to pray for the meanes of his glory; that the Kingdome of God may come, &c. for then indeed God shall haue his glory. when looking for the Kingdome of God, it comes into our hearts to inable vs to performe his commandements, and that we be alwayes ready to doe his will; for vntill it be so, God shall haue little glory or honour amongst vs, so that first we pray for the glory of God, and then for the meanes of his glory. It is the error of the world to desire the End without the meanes. The glory of God (which is the End) they would haue: But the meanes of his glory, which is the Kingdome of God to come, and his will to be done, this, they care not for. The wicked Jewes, Isa.66.5. could say, *Let the Lord bee glorified*, which is spoken of all those who be worshippers of the true God. So the Pharises, John 9.24. were contented to say vnto the blindman, *Give glory to God*, but they would not allow of Christ the meanes of their saluation: for said they vnto him, we know that this man is a sinner, whereby it appeares, that the common course of the world is, to desire the glory of God without the meanes of his glory.

1266.5.

John 9.14.

In this Petition also we may obserue three things.

I
Sense of the
Petition.

First, when we pray that the Kingdome of God may come; *It is in opposition to another Kingdome that is already in the world:* for the sinnes of men: The kingdome of darkenesse, and of the Diuell, which is a great and mighty kingdome, and hath a number of proppes and pillars to vphold it: as for the Kingdome of Christ there be a very small company to vphold it: but the kingdome of darkenesse hath a number of great ones to sustaine it, whole swarmes of people in euery corner, one would wonder at the multitude, and at their conditions. For howsoeuer men will say, I desie the diuell, and (according to the custome) spit at him, yet as long as they doe the will of the Diuell, practising workes of darkenesse, there is no hope that by their indeuours they can aduance the Kingdome of God; or labour that it should come vpon them. Doth not either ignorance or blindnesse eate vp their soules, so that they bee either lyars, swearers, adulterers, fornicators, couetous, drun-kards, contentious, &c. Wherein so long as they continue, they be the very proppes and pillars to vphold and shoulde vp the kingdome of darkenesse and the Diuell. Thus it appeares the Diuell is a great Monarch, because the greatest part of the subiects in all Kingdomes serue him, be obedient to him, and disobedient vnto God: they runne, as the Apostle speakes, *Ephes. 2. 2. After the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience. So 2 Cor. 4. 4. It is said, That the God of this World hath blinded their mindes, &c.* For as God spake the word and it was done, saying, *Let there be light, and there was light:* So the Diuell cannot so soone speake the word, but by and by it is done, by worldly men. He can no sooner say, let there bee an oath, lye, bribe, quarrell, fashion, or wickednesse, but by and by some one or other puts it in practise.

Ephes. 2. 2.

2 Cor. 4. 4.

Gen. 1. 3.
Light.

Thus

Thus he rules like a God in this world, a great pitty it is, that men shewld so be deceiued, for God will pull downe the Kingdome of darkenesse, and set vp the Kingdome of his deare sonne. Yea, this kingdome mult first be pulled downe, ere the other be erected. For as in laying a foundation, when one would build a new house, he first puls downe the ruines of the old, so must House. he first pull downe this kingdome of the Duell, ere that other of Christ be set vp. Wherefore heere wee pray against this kingdome of darkenesse that God would destroy it, for which at this day, there is great need we should so pray, because the Kingdome of the Diuell is like a Sea, which as Philosophers say, gets in *Sea-gaining*, one place, if it lose in another; So is it with it, looke how much it hath lost by a defection and revolt from Popery, so much hath it (in a manner) got by the filthy sinne of Drunkennesse, Irreligion, Pride, Contentions, and other foule sinnes of this land, what need haue wee then to pray, that God would pull downe this kingdome of the diuell and euery where set vp that of Christ Jesus.

Secondly, *In that we pray for the Kingdome of God to come : It sheweth, that there are a number of impediments Thing obser-* 2
and lets to binder this Kingdome from comming. Which ued.
are of two sorts.

1 *Many impediments in others.*

2 *Too many in our selmes.*

Concerning others, we see daily, how men are drawne by example, by ill counsell, by diuers discouragements, whereby they are affrighted from seeking the peace of the Gospell: as *Math. 20.31.* when the blind men cryed out on Christ, the multitude rebuked them, because they should hold their peace, so it is with vs in this world, how are we scoffed and derided, yea, chidden againe and againe. If we serue God in fincerity, and be zealous For others. *Matt. 20.31.*

Analepsis.

T by Kingdome come.

zealous for the comming of this Kingdome. See it in the beginning, when the children of Israel came out of Egypt, how were they hindred and stopped in their journey. So whensoeuer we shall begin to make after Christ, we shall bee sure of a many lets and impediments: like vnto the Pharisees in the Gospell, who were ready to answer the Officers, and discourage the people from following after Christ, saying, *Doest any of the Rulers beleue in him, but this people who know not the Law?* Thus it is with the whole swarne of wicked men, who discharge men from the wayes of God.

2 Againe, wee haue too many impediments in our felues. *Selue, loue, loue of the world, loue of riches, honur, in our felues, preferment, and such like, as it is Iohn 12.42,43. said Iohn 12. 42,43.* of many, that they beleueed in Christ: but because of the Pharisees they did not confesse him, for they loued the prale of men more then the prale of God. But we must not doe so, for though we sit farre in darkenesse from leiting in the light of God vnto vs, or howeuer we seeme to clole vp our eyes from beholding the light, yet let vs not be so contented, but pray to the Lord that he would breake through all these hinderances and impediments, and let downe his graces of mercy and loue so amengt vs, by his grace, that this Kingdome may come vpon vs yea, that we may doe as the Palsie man did, who brake through the roote of the house to come to Christ; Remēbring that the Lord Iesus brake through all impediments and hinderances, to come vnto vs and fill vs with his blessings, wherein we may further obserue two things, that in Christs comming to vs, & our comming to him, a number of lettes and hinderances do concurre: yet he hath so wrought by his Spittit as we can say, *T by Kingdome come;* and he so ouercomes all, as he will at length say vnto vs, *Come yee blessed of my Father, inherite the Kingdome prepared for you, &c.*

Palsie man.

The

The third thing prayed for in this Petition, is, That we pray.

3
Thing pray-
ed for in this Pe-
tition,

1 For the Kingdome of grace.

2 For the Kingdome of glory.

Which two Kingdomes differ not in nature, but only in measure and in degrees: for the Kingdome of grace is nothing else, but a beginning and inchoation of the Kingdome of glory, there being no way to attaine vnto the one, vnlesse they passe through the other. It is a common custome of the world, that most men aspire to the Kingdome of glory; and yet cannot endure the Kingdome of grace, how shoulde they euer attaine it, thinke you? we that by Gods blessing, are better taught, therefore first, pray heare for the Kingdome of grace, to be gouerned and ruled by the Lord here in this world. But more particularly let vs see what the Kingdome of grace is? namely, The speciaall power of Christ whereby he rules and gouernes in the consciences and soules of all his seruants. This is the Kingdome which we do pray for, that the Lord Jesus would set vp a Throne in our hearts to rule and gouerne in vs by the rule of his Spirit, subduing and bringing vnder all our thoughts and consciences to himselfe. Now all men doe outwardly speake well of Christ, thinke sure enough to be sau'd by him, but yet cannot endure to be guided and directed by the Spirit of Christ, but in effect doe what those wicked Jewes say, Luke 19.14. Wee will not have this man to reigne ouer vs. So it is with most of the world, they can be content to heare of Christ as a Sauiour, to haue the Word preached, and to see the Gospell flourish: but they will not haue him reigne, strikely direct them in all their actions, restraine them in their passions, and guide them in their liues: doing whatsoeuer seemes good in their owne eyes. Yet ere we proceed,

Definition of
the Kingdome
of grace.

Luke 19.14.

Here

Obiect.

Here ariseth an Obiectiōn, as Luke 19. 21. our Saviour peakes, *That the Kingdome of God is come already: how then are wee directed to pray for that which is come?*

Ans.

1

Tſan.

Gen.27.38.

I answer in two respects; first, It is true that the Kingdome of grace is begun already, therefore we pray that as it is come to others, so also that it may come to vs, that we may feele the power and effects of it in our hearts and liues. Therefore as Esau, Gen.27. 38. when he saw that his father had blessed his brother Jacob, cryed and roared out, *Blesſe me my father, euen me also;* thus must we doe when we see the Kingdome of God to come vpon others, how God rules in them by his Spirit, orders them in their liues, directes them in their consciences we, I say, must pray that the same grace of God may continually attend vpon vs.

2

Rom.7.22,23.

Sicke man,
Godly.

Againe, though the Kingdome of God be come already, yet we pray for *an increase thereof*, that euery day we and others might feele the power of it more and more in our hearts and liues. For there is no man but feeles himselfe, in some sort and measure bound and inthrallled to the Temptations of sinne. Holy Paul himselfe complaines of this, *I delight in the Law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind.* And surely the state of the godly, are like vnto a man that hath been deadly sicke, and now is so on the meninghand that he is peraduenture able to creape abroad with a staffe, yet not able to do the tenth part of the busynesse that he sees he should, and at sometimes was wont to doe. Thus it is with the best of vs all, whilst we liue here, though the Kingdome of Christ be come amongst vs, yet had wee need to pray that it may more and more come into our hearts, that we may feele the strength and vigour of it to

to our endlesse comfort, and full recoverie of our health in Christ. Yea great realon there is why wee should thus pray for the Kingdome of Christ, being that no Kingdome is comparable vnto his: there being as much difference betwixt the Kingdome of Christ, and other Kingdomes of the world, as there is betweene Heaven and Earth, and that for diuers respects.

First, In regard of continuance, for earthly Kingdomes howsoeuer they begin in glory, yet by and by, both Lord and Crown, and Scepter, withall their glory falls into the dust: But Christ is a King for euer, and although he once ware a Crowne of Thornes vpon earth, yet now he hath a Crowne of glory in Heauen, and is in possession for euer: Of whose Kingdome there shall be no end, as it is, *Luke 1.33.*

Differences
and excellen-
cy of Christ's
Kingdome of
grace, before
all others.

1

Secondly, In regard of the society of his Kingdome; For other Kings haue but rule ouer the bodies, goods, and liues of their subiects, at the farthest. But Christ he rules and gouerns the very hearts of them, and inclines their wills to effect spirituall graces, wherein the Kings of the Earth, can neither satisfie themselves nor their subiects. Christ will giue vs Crownes, and make vs Kings also.

2

Thirdly, In regard of the right and Justice of it: For though other Kings being sinners themselves, can bee content to tolerate much sinne and prophaneness: yet Christ is so righteous and so iust a King, that he will tolerate no sinne or iniustice whatsoeuer, no not in Kings themselves; of whom it is said. *Isa. 32. 1, 2. Behold a King shall reigne in righteousness, and Princes shall rule in Indgements.*

3

Fourthly, In regard of the fruit and commodities of it; For other Kings receiue Tribute from their Subiects, but

4

Thy Kingdome come.

but Christ giues a thousand things more then hee receies, he takes away death and damnation with his left hand, and giues vs life and saluation with the right hand ; so both hands are full of blessings, and stote vs abundantly to the supplying of all our wants.

Fiftly, In regard of administration and imployment of it; for other Kings after they haue entred into their Kingdomes, commonly sit still, goe little, liue at ease, or at least, seeke by all meanes they can to maintaine the pleasures of their liues, and giue themselues to quietnesse. But our Sauour Christ doth most mightily rule and gouerne all things for the good of his seruants, watching ouer them to do them good, night and day at all times, and in all places, preuenting them with mercies: and working all his worke for their good: great reason it is therefore that we should pray for the comming of his Kingdome.

A further scope of the Petition.

1 Tim. 2.1.

Matth. 9.38.

Yet we must further know, that we doe not onely pray for the Kingdom of grace: but also for all good means conducting and leading vnto it, for every thing that may incite and helpe to the Kingdome of grace amongst vs. As for good Magistrates, Ministers, a pure right vse of the Sacraments: holy discipline of Christ in the Church for the good government thereof, and for every thing that may further this great worke of God amonst vs. So *1 Tim. 2.1.* Saint Paul wils that Prayers be made for all men, and for Kings and Princes, and for all that be in authority: That under them we may liue a godly, peaceable, and a quiet life. And Christ himselfe, *Matth. 9.38.* commands prayers to bee made vnto the Lord of the Haruest, that he will send forth labouarters vnto his haruest. So you see it is our duty to pray for all the meanes which may aduance this Kingdome. Wchidly men can say, they desire that the Kingdome of Christ may come, though they care not a rush for Heaven.

hen or newnesse of life, for the Word, or Saints, or Ministers, or Holy orders of Christ, without which there can be no Kingdome of Christ among vs. It was not onely a tyranny in Pharaoh, to take away the straw from the people, but also when hee had so done, to require of Pharaoh, them the whole tale of Briske, as formerly. So it is the madnesse of the world, they take away the Word and the Sacraments, the holy gouernment of Christ, and when they haue thus done, yet they thinke to haue their whole tale of Briske : as much Patience, Loue, Humility, Faith, Obedience, Sobriety, Temperance, and the like ; as if all these gracious and good meanes were entertained amongst them. But wee must remember what the Scripture saith, *Where there is no vision, there the people perish.* Therefore whensoeuer wee settle our selues to remaine any where : as little Isaac said to his father, when they went vp to the Mount Moriah : *Be bold the wood and the fire, but where is the offering ?* So should we say wheresoeuer we goe to dwell. Loe here is a Church, good ayre, a good house, meanes enough to increase wealth : but where is the Preacher ? and the meanes of grace, for the saluation of our soules.

Therefore seeing we ought, and must pray, *Thy Kingdome come.* Let vs pray vnto God often, that he would rule and raigne in our hearts, so by his holy Spirit : that sinne may no longer rule vs, nor wee bee ruled by our selues, but that God would rule and guide vs in all our wayes, so that in all things we may be ready to submit our selues to the holy gouernment of God : as Saint Paul writes, *That the peace of God may dwell in our hearts plenteously :* and with David, that God would guide vs vnto the day of death : and then this will bring great joy vnto vs, as Zephaniah speakes, when the King of Israel is in the midst of vs, then we shall see no euill. And withall, let vs often remember to pray, that there be no want of gouernment, but that God by himselfe may rule

Blindman,

and reigne in vs, that though the world loue loosenesse, and cannot endure this kingdome, yet we may be pliable and yeelding to be ruled by it. For as the blindman is best and safest, whose eyes being shut, followes his guide: so is every Christian when they disclaime their owne wit, reason, and wisedome, and are ruled and guided by God in all things. Yea, the people of God neuer thinke themselves better, then when they be vnder the gouernment of God, and submit wholly to his will, and in so doing, let vs not be discouraged for our weakenesse and wants, for if we indeuour to doe this sincerely grace (which at first in vs is like seed, because it must grow, not like straw which cannot increase) will grow from a little, to greatness of stature, and proportion in time.

*Now there be three Motives to moue vs to this sub-
jection to the will of God.*

Deut. 28.28.

2 Chron. 12.8.

*Anirose, o quam
malos habent
Dominos, &c.*

The first is, If we will not haue God to be our King, wee shall be subiects and slaues in a worse Kingdome: as the Lord speakes by Moses, to perswade them to admit of Gods Kingdome: Because thou hast not serued the Lord thy God with ioyfulness and with gladnesse of heart, for the abundance of all things, therefore shalst thou serue thine enemies which the Lord shal send against thee, in hunger, thirst and in nakednesse, and in want of all things. So the Lord threatens his people with captiuitie, 2 Chron. 12.8 for their sinnes, saying, *Never blesse, yet shall be his seruants, that yee may know my seruice, and the seruice, of the Kingdomes of the Country:* So that if we will not be Gods seruants, we shal sure be subiects and slaues ynto a tyrannous kingdome, a kingdome of many Lords: of which a Father speakes: *Oh how many Lords haue they, &c.* For if God be not our King, then euery soule lust, sinne, and temptation, will be our King to rule and gouerne vs at their pleasure. Therefore it is best to say with

with holy David, Lord I am thy servant, &c. So I would Psalms.
haue euery good Christian say, I haue no lord to rule ouer
me but Iesu Christ: Come Lord and possest me for thine
owne.

Secondly, Because of the comfortable fratis thereof,
Paul sayes of this Kingdome, that the fruits thereof are
Righteousnesse, Peace, Joy in the Holy Ghost; so that
there is much comfort for a man to liue in this King-
dome. We see that all the people of God, who most, or
at all yeelded to Gods gouernment, to set him high in
their hearts, they alwayes passed so much the more
comfortably their time in this world: And againe, the
more any of them withdrew themselues from this go-
uernment of God, they became alwayes the more di-
stressed and miserably perplexed with troubles and
dangers. So David saith, *As for me, it is good for mee to draw neare to God.* So Hesb. 2.7. the Church is brought *Hesb. 2.7.*
in thus resoluing: *I will goe and returne to my first bus-
band, for at that time was I better than now.* So must wee
say, when we haue gone astray; It was much better
with vs, when we dwelt vnder the gouernment of
God, therefore we will returne to that good gouern-
ment againe. A Tenant, you know, as long as he payes *A Tenant,*
his rent, and doth suite and seruice to his lord, all is
peaceable and quiet with him, nobody can molest him,
but if he deny to pay his Rent, and doe no suite or ser-
vice to his lord, then the Bailifses will be busie to ar-
rest and straine his goods, yea many times to ceaze on
his body: Euen so as long as we pay the Lords Rent,
acknowledge his gouernment, be ready to doe suit and
seruice vnto him, so long we shall find all peaceable and
quiet, but if we faile in our duty, then must trouble and
mischief come vpon vs.

Thirdly, Because the Kingdome of grace, is the only road-
way to the Kingdome of glory; No man when he is dead

To thy Kingdome come.

can come to raigne with God, vntesse God first raigne in him, being aliue in this world.

Citle.

We see no man can enter into a Citie, vntesse first he passe through the Suburbes thereof. So Heauen is the great City of the Saints, they all seeke and aspire to; the Kingdome of grace is the Suburbes thereof, by which we must passe: therefore there is a necessity to be in the state of grace here, ere we can hope to raigne with God in glory hereafter.

²
Thing we pray
for, is for the
kingdome of
glory.
Cant. 2.16.

Reuel. 22.20.
Rom. 8.22.

Impertinent.

*Dan. 4.8.**Rom. 13.7.*

Lame man.

The next thing we pray for in this Petition, is; *For the Kingdome of glory:* that God would make an end of the *Conflicting dayes of sinne,* and halten the Kingdome of his deare Sonne, the Kingdome of glory. So the Church prayes. *Returne my Beloued, and be like a Roe, or a young Hart upon the Mountaines of Bether:* So in the *Reuelation, Come, Lord Iesus, Come quickly;* and Saint Paul shewes, *That all the Creatures doe groane for this happy day of Christ's appearance:* So that here, in the second place, we pray that the Lord would abolish and darken all the Kingdomes of this world: amongst whom the holy Ordinances of God appointed vnto them for peace, are abused to their condemnation. So in *Daniel,* This Kingdome of Christ is compared to a tree, vnder the shadow whereof, the beasts of the field might rest, and the birds of the ayre find shelter; Therefore the Apostle sayes, It is ordained of God, so that though we haue no cause to murmur or grudge at the kingdomes of this world, but to thanke G O D for them, yet we must know every state hath his abuses, and so haue these. But as a lame man in a garden, though he cannot doe that worke which one that is perfectly able to walke can doe, yet hee serues, and is vsefull to speake, direct, and fray away birds, keeping much annoyance from the fruit therof, which otherwise might be lost. So it is with worldly gouernments and states, though they be not so well ordered as they might bee, yet

yet no body can deny, but they fray away enemies, many dangers, and many rauenous birds that would else deuour vp the fruits of our labours. Therefore we pray not for the Kingdome of Christ in any detestation to these earthly kingdomes, but onely because we preferre the Kingdome of Christ before them. We thanke God for the Kingdomes of this world, but we would much more be thankfull for the Kingdome of Christ. As men that use a Coach to bring them to a house, as soone as they come there, send away the Coach, as hauing no more use of it: So the Kingdomes of this world, be but as Coaches, helpe and furtkerances to transport and carry vs to a better Kingdome, the Kingdome of Christ: where being arriued, farewell all the Kingdomes of the world.

The reasons why we preferre, and especially pray for the Reasons why Kingdome of glory are divers. First, Because in these earthly Kingdomes, most of us are subiects and inferiours, but in the Kingdome of glory we shall be all Kings, no King in this world can be so glorious, but the poorest and meanest Christian there shall be as glorious as hee; as Christ speakes, *Math. 19.28. Verily I say unto you,* *Math. 19.28.* *that yee who haue followed me in the Regeneration, when* *Luke 22.30.* *the Sonne of man shall sit in the Throne of his glory, yea, also shall sit vpon twelve thrones, Judging the twelve Tribes of Israel.*

Secondly, Because many grievances and annoyances are in these earthly kingdomes; even in the best of them, some Gall mingled with Honey, some Ailes with the Manna, some bitternesse with the sweetnesse of them. Therefore as the people could say of Salomon's Kingdome (which was one of the best) that it was but a yoake, and too heauy for them to beare: so the best is but a yoake and many times a heauy yoake too, but in the sweet Kingdome of Christ, there shall bee nothing

2

*Matt. 13.48.**Reuel. 21.4.**Beccs.*

offensiu to vs ; as it is saide of the Angels at that day :
And they shall gather out of his Kingdome all things that offend, saith our Sauiour. So it is said, *There shall bee no more sorrow.* Bees wee know bee driven from their Combines and Honey with a little smoake ; euen so the vexations, putters and smoakes , which wee finde on these earthly kingdomes , should make vs all long for that happy Kingdome of Christ , wherein there shall bee nothing to annoy vs.

Hebr. 11.18.

3 Thirdly, *Because earthly Kingdomes , they yeeld vs peace and tranquillity , but for a tyme only ; for either they end or we end , and so all comes to nothing ; But our happinesse in Christis Kingdome shall be for euer and euer :* for when we haue liued a hundred thousand thousand yeeres in the full injoyment of it , wee haue more and more and more ages without end to possesse it : therefore *Heb. 12. 28.* it is called a kingdome which cannot be shaken ; good reason then haue wee whose eyes he hath opened to behold this kingdome , to pray especially and groane for it .

Now there betwo wayes , whereby the kingdome of God may come vnto vs .

1 Generally at the day of judgement .

2 Particularly , at the day of our owne death .

1 We pray for both these : First, that God would bee pleased to fold vp the times , make an end of this world , hasten the great comming of his deare Sonne : Thus the Saints cry vnder the Altar ; *How long Lord Holy and true : dost thou not auenge our blood on them that dwell on the earth ?* We know this kingdome of Christ cannot come , but first there must bee a dissolution of this

*for.**Reuel. 6.10.*

this world, when all the glory thereof must turne to nothing: (as Peter speakes) *The Earth and all the works thereof shall be burnt vp.* God forbid therefore that the world or any thing in it should make vs loath to come to Heauen: rather let vs be contented to suffer the losse of all, so we come thither to enjoy this happy and blessed kingdome of the Lord Iesus, for which we are commanded to pray. Which as we pray for, so must we be carefull to fit and prepare our selues for it, that when it commeth, it may come to our comfort, we all pray, *Thy Kingdome come.* But know, O man, if thou hast not fittet and prepared thy selfe for it, if thou dost liue in thy finnes, if thou hast had no care, nor regard of reconciling thy selfe to Christ, for thy salvation, if thou hast not beeene throughly washed ouer and ouer in the blood of the Lambe; Oh whensouer this kingdome comes, I foretell thee in the Name of the Lord it will come to thy cost, to thy ruine and vtter desolation in the day of Christ.

Therefore consider of this, all yee that liue in known finnes without repentance: yea, pray (I say) that the Kingdome of God may come, and oh, what haue you to doe with the day of the Lord: This comming shall be sorrow, woe, confusion, darknesse, nay, Blacenesse of darknesse, and tempest vnto you for euer, and refection from the presence of C H R I S T : but if you would haue comfort of C H R I S T S comming, liue well and be prepared for it with the W i s e V i r g i n s , haung Oyle in your Lampes, and your Loynes girded.

Secondly, wee pray, that though this generall comming be deferred, yet that by death as by a close doore we may be let in into this kingdome. So that whereas the men of this world desire nothing more then to liue still here: hang, as it were, vpon the pleasures of this life,

*Tby Kingdome come.**Job 14.14.**Eph. 1.13.*

life, sauer nothing but of earth and earthly contentments: the true mortified Christian professeith another thing, he desireth to leaue all and goe home to Christ, as soone as may be; So *Job*, *If a man dye, shall he live againe? All the dayes of my appointed time will I waite till my changing shall come,* &c. and *Paul*, *Philip. 1.23.* professeth, *I desire to bee loosed, and to bee with Christ, which is best of all.*

It is trūe indeed, that no man may desire the day of death out of discontentment with life, because of the trouble and crosses of this world: It was *Jonas* fault to doe so yet in two respects, one may pray for death, yea his owne death.

Respects to
pray for death.

1

First, That we may make an end of sinning and offendinge GOD, that whereas hee every day breakes out in the dishonouring of GOD, which vexes and grieseth him, hee may pray the Lord to shorten these dayes of sinne: with abatement of our dayes, so finisshing our offences, as Saint Paul does: O wretched man that I am, who shall deliuer mee from the body of this death?

2

Secondly, That wee may enjoy the blessed fruition of the presence of God, as his holy Angels doe.

Moses you know, desired but to see the backe parts of God on the holy mountaine, for hee could not see his face and liue.

If Moses so desired to see but a glimpse of his glory, as it were through a creuice or a chinke; how much more excellent will be the shining of his face in full glory? therefore becausē every day wee liue in this world, wee lose a day in Heauen, as detained from him, who is our true life indeed: wee may therefore pray, that as soone as may be, wee may finish vp our course in this world, and cry to be away, to goe home

to

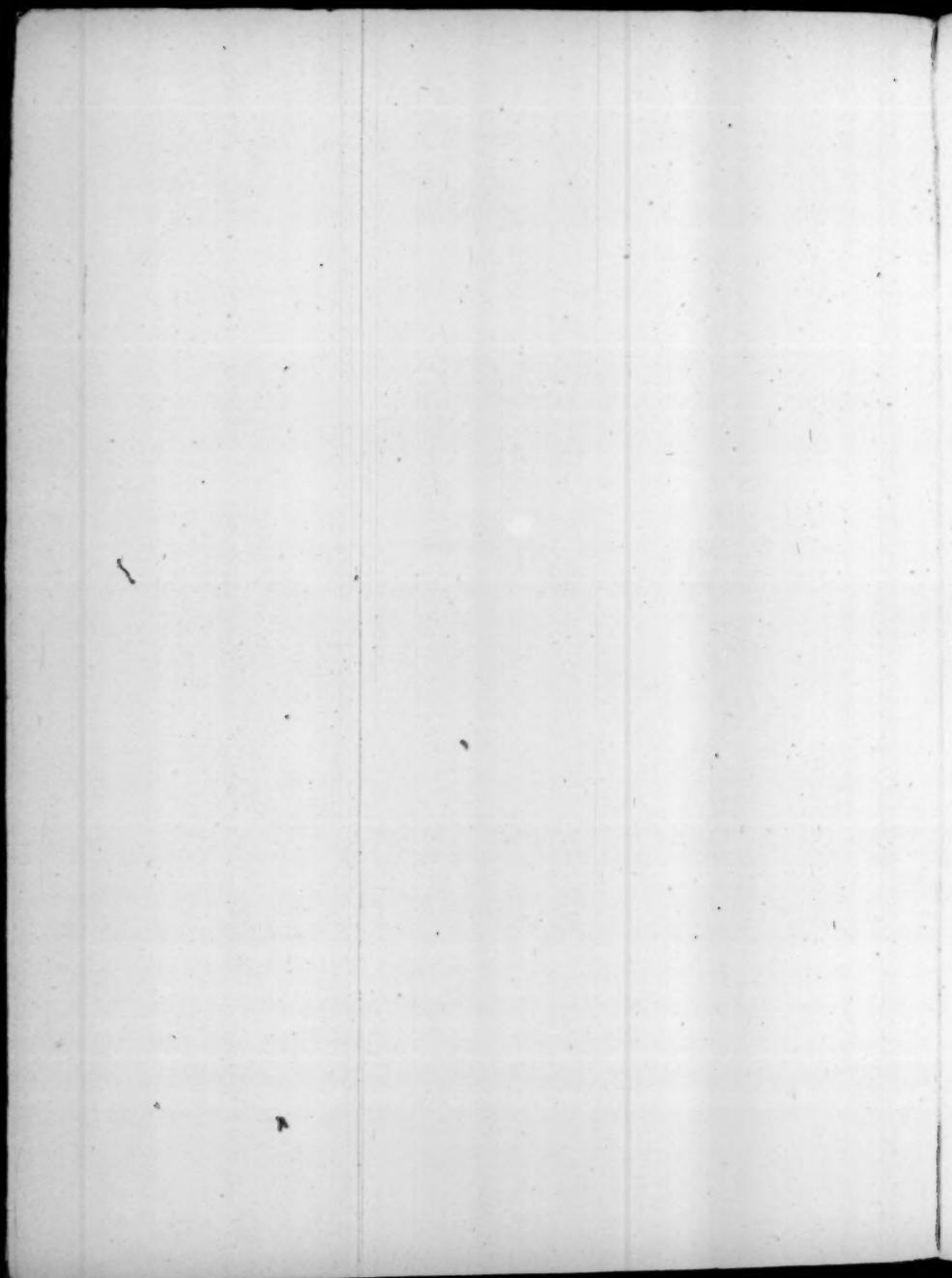
Thy Kingdome come.

55

to the house of our Father, to the possession of a better
life the Kingdome of Glory, and happinesse pre-
pared for vs, for which wee are taught to
pray. *Thy Kingdome come.*

(* . *)

3 P. E-





3. PETITION.

*Thy will be done euē in Earth as it
is in Heauen.*



Ee haue heard before, that in the first Petition, we pray for the glory of God, and in the second, for the means of his glory, that is, that the kingdome of God may come into our hearts, and rule vs by his Spirit. Now in this third Petition we pray that we may be contented to submit unto it, and be alwayes ready to doe the Lords will, and not our owne. So that whereas in the former Petition, we prayed for the inward gouernment of God, the worke of grace, holy motions, striuings in our selues, that the Lord would do his part; now we pray that we may be willing to doe our part, not resist this inward gouernment of God, bee ready euer to yeeld obedience vnto it. All the Question (as one sayes very well) betwixt God and vs is, whose will shall be done, Gods will shold, but man is vnwilling to haue it so but aspires to haue his own will for the rule of his actions, this is that which breeds all the quarrel betwixt God and vs: Now our Sauiour Christ, he teaches vs in this Petition, to giue all the Souerainty to God, to take his part against our selues, praying to doe his will, whatsoeuer may befall vs in this

Thy will be done in earth, as it is in Heaven.
this world: Thus haue we the summe of the Petition,
in which three things are to be considered.

1 *Whose will must be done? Gods will.*

2 *What will of God we must doe?*

His revealed will, that is, the will of God re-
vealed in his Word, his secret will being a
thing reserved to himselfe, the other, *quo ad nos*,
belonging vnto vs, to follow as the rule of our
actions.

3 *In what manner we must doe it? As the Angels
doe in heaven.*

I *Whose will
must be done?* Concerning the first, *whose will must be done?* It is
the will of God, that will is it we all pray that we may
doe, obey, submit to it in all our actions, and courses of
life, so that this will of God may be the onely rule of
our wils: Thus *David* professes: *I desire to doe thy will*
O God. And againe he prayes: *Teach me, O Lord, to
doe thy will.* As if he should say, I need no body to teach
me to doe my owne will, but Lord instruct me that I
may doe thine. So the *Apostle Peter* exhorts vs for ho-
ly life, *Not to live any longer in the flesh to the lusts of men,*
but to the will of God: So that Gods will must bee the
Ruler and Moderator of our wills all our dayes, bring-
ing our will to Gods, and not Gods will to ours, as *Ba-
laam* did. To this purpose Saint *Augustine* saith well
on *Psal. 44.6.* *If a man lay a crooked sticke upon an even
leuell ground, the sticke and ground will sute together, but the
faulth is in the sticke.* In this case thou must not striue to
bring the even ground to the crooked sticke, but bow
the crooked sticke even with the ground: So it is be-
tweene Gods will and ours, there is a discrepancy and
iarring betwixt them, but where is the fault, not in the
will of God, but in our crooked and corrupt affections:
in which case, we must not seeke to bring Gods will
vnto ours, but be contented to rectifie and order the
crooked-

Psal. 49.8.
Psal. 143.10.

1 Tim. 4.2.

Crooked sticke.

crookednesse of our will by the re&titude and Sanctitie
of the will of God, which must be the rule of our willes;
for which cause we pray, *Thy will be done, &c.*

Now this will of God is opposed to three other wils Will of God
which be in the world: Fiftt, the Diuell hath a will, ^{oppoſed by}
which is euer a crossing the will of God. God would ^{three other}
~~wills.~~ haue vs doe one thing, and the diuell would haue vs
doe another. If once the will of God be knowne, by
and by, it is easie to know the Duells will, because it
stands in a meere contrariety and opposition to the
will of God.

If any man obie& and say, I hope there is no man so *Obiect.*
wicked as to doe the will of the Diuell..

I answer, it should be so; yet through corruption of *Ans.*
nature, we are all naturally made to obey the will of the
Diuell, more then the will of God. *Adam*, we see,
when the will of God, and the will of the Diuell hung
vp in an equall ballance by him, how soone was he ready
to be guided by the Diuell, rather then to obey the will
of God. And so the best of vs, howsooner we pray daily,
Thy will be done; yet what a stirre haue we to bring our
hearts vnto it, how gladly would we take a contrary
course if we might, and haue Gods will another way of
our owne?

I, but may some say, if there be such danger in the *Obiect.*
Diuels will, how shall it be knowne and auoyded?

I answer, very readily and easily, and that by exam- *Ans.*
ple: if a man tell a lye, whose will is it? not the will
of God, for he saith, *Put away lying.* But the will of the *Ephes.4.25.*
Diuell is lying, as it said of *Ananias, Act. 5.3.* *Why* *Act.5.3.*
bath Satan filled thine heart to lie? So it is of swearing
& oþer prophannesse, which is not the will of God but
the

Thy will be done in earth as it is in heauen.

the will of the Diuell. The like we haue, *Hebr. 12. 16.* *Let there be no prophane person, as Esau, amongst you, &c.* and so in all the rest. So long therefore as wee liue in our sinnes against conscience, and will not repent of them and amend our liues, so long as we be thus giuen ouer to wickednesse, our wills stand in subiection to the will of the Diuell : as Christ laid to the Iewes, *Ye are of your Father the Diuell :* So he who doth the workes of the Diuell, without doubt is at his subiection ; this is the first thing we pray against, that we may not doe the will of the Diuell.

Secondly, There is a will of the flesh, as the Apostle calls it, *Ephes. 2. 3.* *The fulfilling the will of the flesh.* Against this will we pray also, and that we may be enabled to bring our will in subiection to the will of God : for which there be two maine reasons ; First, because our owne will is most crooked and corrupt, vntill God renew it ; for the will of man vntrenued, doth extraordinarily resist the will of God. As the rebellious Iewes said, *Jerem. 44. 16.* *The word that shou hast spoken unto vs in the Name of the Lord, we will not heare of it of thee.* So *John 5. 40.* Christ complaines of the Iewes : *But you will not come to me, that ye might haue life.* And *Psal. 36.* all the Psalmes shew so much, so that the will of man is apparantly rebellious, till God alter and change it by the power of grace. Therefore we pray that our will may be ouermasted by the power of grace, so as to submit to Gods will. Secondly, because Gods will is alwayes better then our will. *Adam* would needs haue his owne will in eating of the forbidden fruit, but I pray you whose will was the better ? Gods will said, *Thou shalt not eat :* but mans will would needs eat. Now (considering the curses which came after) any foole can tell which was the better. The Marriners, *Act. 27. 11.* would needs haue their owne will, when they might haue beeone in a safe harbour and sure Ha-
llen,

uen, they would needs put forth to Sea , well they did Martiners, so, but what was the end thereof? they all suff. red ship-wrake and hardly escaped with their lues , though Paul told them of the danger : so is it with vs , for the most part we will haue our owne wils, though we miscarry in our courses : and then we are faine to tell you (as Paul did the Martiners) O my brethren, you shoulde haue hearkened unto the Lord , and obeyed and kept close unto him, and so haue shunned this losse,

Thirdly, There is the will of the world, which is still opposite to the will of God ; for when the world wills vs such and such things, commonly God wils the contrary : therefore we must try and approue of nothing further then it agrees with the will of God : so that when any thing is determined or wished for, let vs haue a care to the warrant & lawfulness of it. The Diuels in the Gospel , you see, are charged to speake no more of the name of Iesus, because it was not the wil of God. So Peter and John answered boldly to the Jewes, Whe- *Actis 4.19.* ther it be right in the sight of God to obey you rather then God, iudge you. So the three children commanded to fall downe before Nabushadnezars golden Image , answered likewise : Be it knowne to thee, O King ! that wee will not serue thy gods, nor worship the golden image which thou hast set vp. So that I say , whatsoeuer the will of man commands, we must always looke to the will of God, and hold our selues vnto it, as the onely rule of all our actions and courses : Thus when we pray, *Thy will be done*, it is in opposition to these three wils.

- 1 *The false and wicked will of the Diuell.*
- 2 *The corrupt and crooked will of the Flesh.*
- 3 *The perverse and abusing will of the World.*

So a true Christian in all estates ought to pray, *Lord grant that I may not guide my selfe by these wils, but that I may be alwayes ready to be directed by thy will :* And so I haue done with the first point, *Thy will be done.*

The

2 The second thing to be obserued in this Petition, is, *What will of God must be done?* Not the secret will, but the reuealed will of God in his Word; for herein the Diuell vseth great art and cunning, contrary to Gods will, to buzz in mens heads, many intricate and secret things, vnder the colour of art and deepe necessary knowledge, leauing the principall matters and maine points. But we must know, that it is the reuealed will of God, not his secret will must be the rule of our liues.

Deut. 12. vlt. Psal. 119.105. As God speakes to Moses, Deut. 12. ult. You shall doe onely that I command you. And Psal. 119.105. It is said by the Prophet, *Thy Word is a lanthorne to my feet, and a light to my pathes.* Thus whatsoeuer the secret will of GOD bee; let vs alwayeshold to that will of GOD reuealed in his Word: doing as Marriners when they

Marriners.

Pole-starre.

John 5.39.

Iosf. 1.8.

Statute booke.

are at Sea, who when they haue no direction to sayle by, cast vp their eyes to heauen, and are altogether directed by the Pole-starre: So must wee doe in all our actions, thinke of no other guide or direction, but the bright starre of the holy Word of God, which will safely conduct vs to the heauenly City. Wherefore, because this will and Word of God, must still be looked vpon as our Compasse, let vs labour to know it, and be acquainted with it, that we may be fitted to be aduised by it. To this purpose Christ saith, *John 5.39.* Search the Scriptures for they are they which testifie of me: Vnto which Saint Paul addeth, That they are able to make vs wise vnto salvation: and *Iosf. 1.8.* he saith, *Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and night, &c.* Most men, you see, will haue a booke of Statutes in their houses, and if they be to do any great matter, they will doe nothing before they looke on their booke; even so, because the Bible is the Booke of Gods Statutes, the best men should get this booke into their houses and read it themselues, or get others to reade for them, that thereby they may first know

I know the will of God, and then practise to performe it. Whereby you see what a great fault it is amongst vs, that such a Christian duty is so much neglected. Therefore let vs labour to correct this corruption in our selues, and so pray that we may doe the will of God: first, labouring to know it, and afterwards putting it in practise. Now, as depending vpon this,

*There are fourre speciall wills whiche God requires
in his Word.*

*It is the will of God that wee shal bee penitent for our sinnes: to which end God speakes by the Prophet Eze-
kiel, As I live, saith the Lord God, I desire not the death of a sinner, but that the wicked turne from his way and live,
Eze. So 2 Pet. 3. 9. It is said, God is patient towards vs,
and would haue no man to perish, but that all men should come unto repentence: so you see it is the will of God that we shal repent vs of our sinnes, that howsoeuer we cannot doe our duty liue as we shoulde, yet alwayes to grieue at our hearts, be wounded in our soules, that we haue offended God, and cannot doe as we ought.
They say that wounds which bleed, will the sooner bleeding
heale, but when a man hath a grieuous wound, and wounds.
does not bleed, there does vsually great danger follow.
So it is in a wounded conscience which bleeds: when we are sorrowfull, lamenting, weeping, mourning, and meditating of our sinnes, then comfort followes, but when no remorse or repentence followes for sinnes which offend God, this is very dangerous.*

*Secondly, It is the Will of God that we beleue in Christ:
As 1 Ioh 5.23. This is the Commandement, that wee be- 1 Ioh 5.23.
leue in the Name of his Sonne Iesus Christ. For though we be sinners, and infinitely guilty in our selues, yet it is the will of God, that we shal lay hold vpon the promises of Grace, and imbrace life and saluation.*

Thy will be done in earth as it is in heauen.

Shipwracke. offered vnto vs in the person of his deare Sonne. Men in a shipwracke, be glad to lay hold on any thing that may bring them to the shoare; so must wee doe in the dangerous shipwracke of our soules, cast both our armes about Iesus Christ crucified, and killed, that he may bring vs safely to our heauenly Countrey.

Thirdly, *It is the will of God that we should live a sanctified, and a heauenly life, here in this world.* As 1 Thes. 4.3. *This is the will of God, evn our sanctification:* for because hee is willing to come amongst vs, and remaine with vs, he would haue vs forsake our sinnes, and keepe both body and soule, as a pure Temple for his holy Spirit to dwell in; for if *Balaam* was so seuerely punished for abusing the vessels of the Temple, dedicate vnto G O D: what shall wee bee, if wee defile and contaminate the Temple of the Holy Ghost.

Fourthly, *It is the will of God that we bear patiently and quietly, all the crosses and troubles that God sends vs:* as Peter sayes, *It is better (if the will of God be so) that ye suffer for well-doing, then for euill-doing.* And so because this is also a part of the will of God, compose your selues quietly and meekly to vndergoe the troubles and crosses that God sends.

Luke 22.42.

Thus Christ prayes, *Luke 22.42. Let this Cup passe from me, neuerthelesse, not my will but thy will be done.* So faith David, in that great croſſe of his chafing from the Crowne: *Rebeld, here am I, let him doe vnto me what seemeth good in his eyes.* So when we pray (*Thy will bee done*) the speciall care is to consider of these fourre things: which if wee pray for, let vs labour by all meanes to performe the same; for what a strange thing is this for a man to come before G O D in prayer, to lifte vp his hands and eyes vnto heauen, intreating that Gods will may be done, and yet haue no care to doe it,

it, being vnwilling to repent of sinnes, and to lay hold on the promises of Christ? to which purpose it was a waighty speech of a learned man: *Wee may as well spitt upon C H R I S T, buffet Him, beate Him with roddes, bow before Him, with cursed mocking, say, Hayle King of the Lewes, &c. as kneele in His Charch, in our Pew, and say (Thy Will bee done) and yet never haue any care to doe it; but grieue God with our sinnes, adde wickednesse to wickednesse, day by day, never thinking of reconciling our selues, and examining our hearts and consciences, to reformation and newnesse of life.*

The third generall part of this Petition, is; *In what manner wee must doe the will of God?* You see wee pray General thing that we may doe it in Earth, as they doe it in Heauen, in the Petiti-
on. that is as the Angels and blessed Spirits doe it which are in the presence of G O D, and the reason of this is, because (as we haue heard before in all duties) the manner of a thing (in regard of gratefull acceptation) is as much as the thing it selfe.

As if one build a man a house, yet if he doe not build ^{House.} it to the minde of the owner, if it bee too high or too low, too wide, flat, or such like, he thinkes all his charges lost.

So if one plough a field, what is all his labour and Field Plough-
paines, if it be not to the will of his Master? So in holy ^{ad.} duties, how soever we doe the will of God, yet if wee doe it not in such and such manner as God prescribeth, he will not accept it. Yea, Schoolemen say, that the ^{Modus rei cadi-} ground of this is, because ^{sub recepto.} The manner of the thing is as well commanded as the thing it selfe. So Jeremy, Cursed be he who doth the worke of the Lord negligently. Though it be the worke of God, yet cursed is hee, yea, (so much the more) if hee doe it negligently, not in such sort as he should.

It is said of Noah to his praise, that hee not onely did all things, but also in the very same sort and manner

Thy will be done in earth as it is in heaven.

as the Lord had commanded. Moses was commanded to doe all things according to the patterne shewed him in the Mount, this is that we pray for in the last clause of this Petition.

In which two things are especially to be considered.

- 2 Why the Lord fetcheth vs a Patterne from Heaven, and not rather from good men in this World?
- 3 How, and in what manner the Angels doe the Will of God?

Concerning the first, There are fowre speciall Reasons of it, why the Lord fetches vs a Patterne from heauen,rather then from Earth.

First, Because a rare example doth most moue vs. Few examples in this world be rare, and those few that be, are so darkned and clouded with contrary examples, that they hardly moue vs. To this effect David saith, *The Lord looked from Heauen, and saw, that none did good, no not one.* So Isa. 64. 6, 7. the Prophet brings in the people confessing, *We haue all been as an uncleane thing, and our Righteousnesse is as filthy cloutes, &c.* And hee concludes, *for there is none that stirreth vp himselfe to call upon thee.* Yea, also of this Saint Paul complaineth, affirmatiuely, Philip. 2.2. *For all seeke their owne, and not that which is Iesus Christ's:* So because there is such a rarity of good examples in this world, therefore our Saviour Christ sends vs as farre as Heauen, to take our example from thence: as Marriners on the Sea, who are alwayes guided by the Starres,because they want in the Sea firme markes to dire& them home to their owne Countrey. So must we doe,because we want firme and sure examples in this world,to raise vp our thoughts by into heauen, and mount vs beyond the clouds : we must take our patterne from those blessed Spirits and powers that continually doe serue in the presence of God.

Psal.14.34.
ya.64.6,7.

Philip.2.2.

Marriners.

The

Thy will be done in earth as it is in heaven.

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The second is, because those fewe examples that are in the world, be not pure and perfect, but haue their defects. Saint Paul (as I haue said) liketh the examples of holy men to the cloud that led the people out of Egypt, which had two parts, one bright, another darke, somewhat to be followed, somewhat to be declined. Now because the corruption of our nature is such, that wee are more prone to imitate euill then good, to follow David in his sinnes, rather then in his teares, to follow Peter in deniall of Christ, rather then in his reparation, therefore to helpe this, our Saviour Christ direct vs to the example of holy Angels which be pure and perfect.

Thirdly, Because these earthly examples be but of men terrestriall, like vnto our selues. But Angels be the most noble spirits of God, the glory and beauty of all creatures: so that the direction is forcible; If Angels eleuated and lifted vp to such a high degree, be alwayes ready and willing to doe the will of God, then much more we that be men much meaner and lower then they be. Saint Paul telvs, that God when he bringeth his first begotten Sonne into the world, he saith, *Let all Heb.1.6.* the Angels of God worship him: why gives hee such a charge vnto Angels? was there any doubt, but that the Angels were ready to stoupe and doe seruice to the Sonne of God? The answer must be, that it was especially, to raise vp men to doe the like: that if the most noble spirits of God fall and sinke downe at the feet of Christ, then much more, we that be but dust and ashes, wormes meat, and wretched men, must be still ready to fall before him, and to doe him seruice. Thus our blessed Saviour in this place, shewes how prompt and ready the holy Angels bee to doe the will of God, and therefore doth the more incite and stirre vs vp to bee like them.

Fourthly, *Thus we may make our conuersation heavenly,* 4
Ec 3 while

Thy will be done in earth, as it is in Heaven.

Psal. 130.

Ephes. 2.19.

while we be upon earth; That though our bodies bee here vpon ground, yet that we might conuerse aboue the Starres, amongst Angels and Archangels, and all the blessed spirits continually attending to doe Gods will. According as Saint Paul speaks, *Psal. 130. 20.* But our conuersation is in heauen, from whence also we looke for a Saviour, even the Lord Iesus Christ, &c. And of men thus elevated, he sayes, *Ephes. 2. 19.* Now therefore wee are no more strangers and forraigners, but citizens with the Saints, and of the household of God. Thus, as I say, though we live vpon earth, yet in affection, we must labour to be ioyned to this heauenly troope of Cælestiall and blessed spirits, which attend to doe the will of God.

How the An-
gels doe Gods
will.

The next thing to be considered, is; *How the Angels doe the will of God?* and in what manner: for seeing Christ hath set them for our example, it is good for vs to know what altitude and height wee must aspire to, and ayme at, though we be not able to reach it. Now there be many wayes for our imitation, wherein Angels performe the will of God.

Psal. 103. 20.

Psal. 119. 56.

First, They doe the will of God in purity of affection; not for any by-reasons or respects, but in sincere obedience onely, because it is the will of God; as it is said by the Prophet Dauid, *Psal. 103. 20.* *See Angels that excell in strength, that doe his commandements in obeying the voice of his word &c.* So must we performe the will of God in purity of affection, because it is the will of God; onely desiring to please him in doing thercof. Thus Saint Pauls exhortation is, *Ephes. 6.6.* *That we doe the will of God from the heart.* And *Psal. 119.56.* saith the Prophet, *This I had because I kept thy Precepts.* So our care must be to doe that which he commands in soundnesse of heart, without any worldly respects. Many times, indeed, men doe the will of God, but it is not out of any purity of affection to Gods will, but because it is

for

for their owne profit, and bringest hem worldly ease, false comfort or some other respects, as *Pharao*, who would let the people goe, not in any obedience vnto God, or because God had commanded it, but in hope of his own ease. The like of *Abner*, 2 Sam 3. Who thought to establish the Kingdome to *David*, not in obedience to God, but to maintaine his owne greatnesse and power, and out of priuate reuenge vpon others.

Secondly, *Angels doe the will of God with readinesse*, neuer disputing or reasoning vpon the matter, but as soone as they vnderstand it to be the pleasure of God and his will, by and by, they are ready to performe it.

So *Ezek 9.7.* As soone as the Angels had their charge, *Ezek 9.7.* by and by they went forth to performe it. And *Daniel 8.16.* 8.16. No sooner did the voyce command *Gabriel* to make the man vnderstand the vision, but he came and stood neare vnto him. So must we doe, neuer to dispute or debate the matter, pretending excusēs, but as soone as we know his will, by and by addresse our selues to performe it. So did *Peter*, *Luke 5.5.* When hee was *Luke 5.5.* commanded to let downe his net, and you know the successe, they were scarce able to pull in the net, for the multitude of fishes. So the Gouvernours seruants, *John 10.21.7.*

2.7. When Christ bid them fill the pots with water, (which he turned into wine) neuer reasoned nor disputed vpon it, but did as they were commanded. So *Psal. 18.44.* 18.44. It is foretold of that change to be wrought by Christ: *As soone as they heare of me, they shall obey mee.* *Psal. 18.44.* Thus must we addresse our selues to doe the will of God, with all readinesse in euery thing. But if wee examine our selues, we shall finde such a strange backwardnesse and relution in our hearts; how vnwilling bee wee to come to this duty, what adoe hath the Lord with vs, as is wonderfull, etc we can be brought to leare this lesson: how oft doe we sye off, and yeeld to sense and reason? Well, we must leare to see, dislike and pray

Thy will be done in earth as it is in heaven.

against this vntowardnesse in our selues and that GOD would giue vs more true iudgement and vnderstanding, with cheerefull willingnesse to doe what he commands vs.

3

Thirdly, Angels doe the will of God with delight; that is, take singular delight and comfort in doing of it, so must we endeouour to doe it with delight and ioy; like as Christ speakes of Himselfe, John. 4. 34. *My meat is to doe the will of him that sent mee, and finish his worke.* And it must not be grieuous in Abrahams sight for the Childe and the Bond-woman to be turned out of dores. So we must not thinke it enoughe to do good duties, but also looke that wee haue speciall delight in doing of them; as David professes, Psal. 119. 16. *I will delight my selfe in thy statutes, &c.* And Psal. 4. 7. *Thou hast put gladnesse in my heart, more then in the time when their corne and their wine increased.* But now this is our sinne, that though in many things wee are content to obey God and to doe his will, yet we doe it with so little delight or spirituall ioy, with such irkesomnesse, tediousnesse, and vnwillingnesse, that wee endanger all the grace of our well-doing. In this case it fares with vs, as it did with Ezekiel, who saith of himselfe: that he went in the bitternesse and heate of his spirit. So, though we are contented to goe, that is, to doe as God wils, yet it is with that repining and backwardnesse, that it looseth the benefit of the action.

4

Dan. 9. 21.

Deut. 6.

Againe, The Angels with earnestnesse and intentiunesse doe the will of God; they doe not freeze in their busynesse; but bend all their strength about it. So Dan. 9. 21. sayes, *The Angel came swiftly flying unto me;* so must we doe the will of God, not coldly and idly, but with all our intention and power; yea, this shoulde also moue vs, in that this is the commandement of the Lord. *Thou shalt loue the Lord, with all thy heart, with all thy soule,*

soule, and with all thy might. Thus much also David confesses, *Psal. 119.4* Thou hast commanded us to keepe thy precepts diligently. Many indeed doe the will of God in shew, but coldly, loosely, lasily with dead affections, there is no life in their obedience, nor spirit in their prayers, how then can they thinke that God will accept of them. He that strikes vpon a little Violl, and would know whether it bee sound or not, hearkens to the sound, for if it give but a dull sound, If the ringing bee not shrill, he knowes that there is some cracke or flaw in it: So it is with vs in our obedience, when we give but a dead sound, be not shrill, full of spirit and life; and when good duties come but flacke and coldly from vs, certainly wee haue some dangerous cracke and flaw within vs, against which wee must pray and seeke for reformation.

Sound Violl.

Fiftly, They doe the will of God with constancy and continuall; not at one time, and neglect it at another, but they are alwayes ready and seruiceable. So must wee bee ready to doe at all times, and in all places. As David prayes, *Psal. 119.33*. Teach me, O Lord, the way *Psal. 119.33* of thy statutes, and I shall keepe it unto the end. So *Psal. 4.4* *Psal. 44.18*. 18. the Church professes, Our heart is not turned backe, neither haue our steppes declined from thy way. And *Luke 1.75*. It is said we should serue him all the dayes of our life, in holinesse and righteousness. Indeed, for a fit or a spirt we can be content to doe so, heare the word, and frame our selues to some good courses, but to walke on in a constant course, and doe the will of God, as well at one time as another, this is hard: for commonly men doe by their Religion, as great mendoe by their Retayners on Feast dayes, they come vp, and are all put in filkes and veluers commandement to attend: but as soone as the time is past, they are sent to the Countrey againe, to slouen it as they did before. Euen so doe we in our courses of Religion, when a great day comes, a Communion

Retayners.

T by will be done in earth as it is in heauen.

munition day, or such like; then we get on all our denotion, wee are ready to doe some seruice vnto G O D, we seeme to trimme vp our affections, and to attend with the best as liue the life of the righteous; but as soone as that time is ouer, by and by we be gone: Lord who heares of vs, till there be the like occasion: This is one of our corruptions that we must pray against.

Sixtly, *Angels doe the will of God wholly: in integrity, not in one part and negle^ct an other: but doe as it is said of the man who had the Inkehorne, Ezek. 9. 11. Lord I haue done as thou hast commanded me. So must we not make a conscience of some things, and leauue the rest vndone, but doe all so farre as frailty will permit, For all his wayes were before mee, (saith holy David) and in another place. Then shall I not be ashamed, When I haue a regard unto all thy Commandements.*

*1. Cor. 18. 12.
Psa. 119. 6.*

Here wee are to take notice of the common course of the world, for there is no body so vilde and wicked, but is content to doe some part of the will of God. But when it comes to any strait or narrow scratch, to let all goe, and submit our will to Gods will in all things; Here is that hard tryall which makes vs flye off. *Pharaoh* could be contented to doe one part of the will of God, to let the people goe: but to keepe backe the women and children: at last he would let all the people goe, but not the Cattell: therefore *Moses* tels him, wee will not leauue so much as a hoofe behind. The Lord will haue all or nothing; so let vs say in our striugings against sinne, not a hoofe must be left behind, not a sinne, not a corruption, but all must be hated, forsaken, left off, in Gods seruice, and for Gods sake.

Obiect.

Here some may obiect, How can we come to bee so strict, as to doe all?

Ans.

I answer, we must endeavour and strive though wee cannot

Thy will be done in earth as it is in heauen.

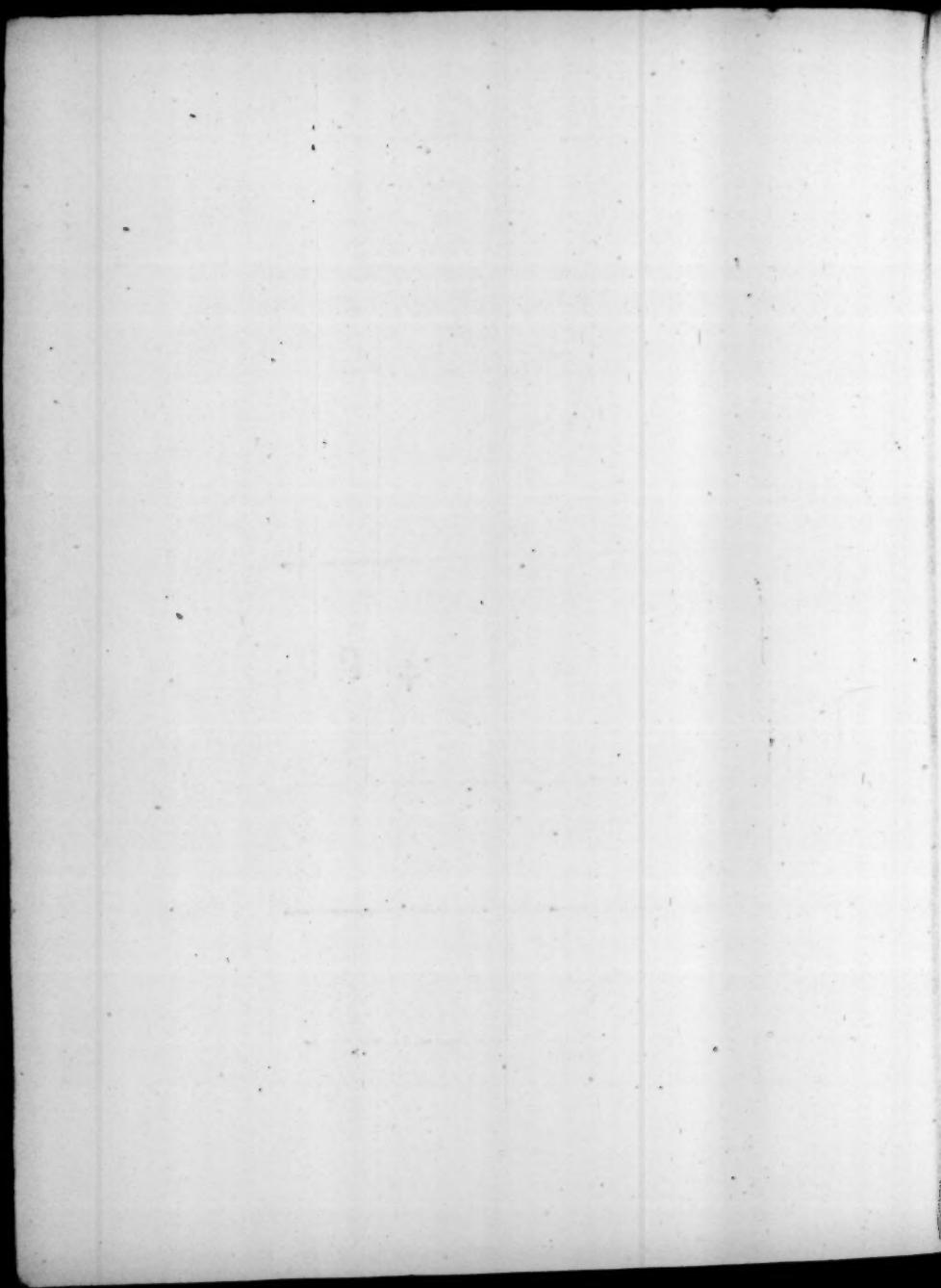
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cannot come to perfection of obedience; yet such a resolution must be set vp to doe all, being humbled and sorry that we can doe no better.

Againe, we may, and must doe this, to abstaine from grosse sinnes which duls the conscience, and deadens it in time: and then for the other frailties accompanying our life; Wee shall finde God a mercifull Father (vpon our confession) pardoning and passing by all our infirmities: when wee indeuour truely to doe his will; as here we pray: *Thy will be done in earth as it is in Heaven.*

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4 P E-





4. PETITION.

*Giue vs this day our daily
Bread.*

WHerein before I come to the Petition, I must first speake somewhat of the order. Hauing in the three former Petitions, prayed for the glory of God, we are here taught to pray for our owne good, that God would giue vs all things needfull for this life: by which order of the Petitions, our Sauour Christ would teach vs two things.

1. *To Order,*

2. *To moderate our care in the things of this life.*

For the first, touching the ordering of our care, for things of this life. Religion doth not exclude all care To order our for our selues, but only to bring it in due order, that we care. may goe the right way to speed. First, caring for those things which belong vnto the Lord, then afterwards prouiding for such as belong vnto our selues. We may seeke our daily Bread, but we must seeke it in due order, wee may not seeke it before Gods glory, Gods Kingdome, Gods will, but first the one, and then the other. Questionlesse, the thinking of our daily Bread, is not vnlawfull, yea, every thing belonging to this temporary life,

*Give vs this day our daily Bread.**Math. 6.33.**Luke 10.42.**Abrahams ser-
uant,*

life, may be looke after : but first Gods glory must weigh downe all, as Christes Counsell is, *Math. 6. 33.* *First seeke the Kingdome of God and his righteousness, and all other things shall be admyntred unto you.* So Christ saith to *Mariha, Luke 10. 42.* One thing is needfull, God must haue the first place. We reade that *Abrahams seruant*, when there was meat set before him, would not eat till he had done his Masters busynesse, which hee came for : and when he had once dispatched that, then the Text saith, *He did eate and drinke.* So must wee doe in the busynesse wee come for, concerning the glory of God, *the Kingdome of God, &c.* When wee haue done that, we may rest with the better conscience, and looke vnto our selues for our daily Bread, and ordinary comforts of this life.

But the world are quite contrary, they beginne with the care of themselues, their owne delights, ease, and pleasures : and then if any ouerplus remaine, or haue any spare tyme, they can be content to looke out a little for the glory of God. But you see our Sauiour Christ would heere rectifie our thoughts, and order our care in these things.

²
*To moderate
our care.*

*Water to a
Mill.*

Secondly, *To moderate our care*; that we doe not desire our daily Bread in any sort rashly, but onely with subordination to the best things, so farre forth as may stand with the glory of God, the Kingdome of Christ, and the doing of his will : and so farre forth as these temporary things may be a furtherance and a helpe vnto those better things. As a man wanting water to draine a Mill, must not too greedily open too many Springs and Sluces, for feare of glutting and damming it vp: So must it be with our wants in this world; for an ouer-hasty desire and indeuour to satiske them, may quickly drowne vp our care for spirituall graces, not caring what becomes of the glory of God, so wee may inioy our base contentments. Wherefore our Sauiour

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shewes that the care of these earthly things, must be with subordination to Gods glory.

Another point to be considered, is, why we first pray for our daily Bread, and afterwards for the pardon of our sinnes? for in all reason, one should thinke that the pardoning of sinnes, being most necessary should be first, and then the other? I answer, there are two Reasons of it.

First, Christ condescended hereinto our weaknesse, and would graciously, first dispatch vs of our worldly care, and Reason.
fear of wants, that having earthly things supplyed, wee might haue the more leisure to attend and be better prepared for the beauenly. Because many times we are so disturbed and incombred about earthly things, that wee haue little care for heauenly thoughts, which in that estate be vnywelcome vnto vs, hauing but bad entertainment.

As the Woman of Samaria was so troubled about the Fountaine water, John 4. 10. as she could hardly hearken to conceiue of the water of life which Christ spake of. And as the children of Israel hearkened not vnto Moses, by reason of the anguish of their spirits, so it is with vs in our troubled thoughts, for the things of this life. Wherefore our Lord hauing a regard to this our weaknesse, would first ridde vs of the care of these earthly things, that we might with the more care and attention, apply our selues to heauenly.

A second Reason is, That by experience of the smaller things, we might climbe up to the hope of greater. For at Reason.
first, men be not easily perswaded of the Remission of sinnes, and high Mysteries of eternall happinesse, but must be brought to it by steppes and degrees. Therefore our Saviour worketh vpon vs in this place with a secret wisedome, that by finding God to be good vnto

Why we pray
for daily bread
before remis-
sion of sinnes.

Cine vs this day our daily Bread.

vs, in food and rayment, the things of this life, we might
learne to rest and relike vpon him for a better life to
come, for it is a sure thing, that he who will not trust
vnto God for meat and drinke, and such like, will not
trust him for the saluation of his soule, and hee that
thinkes that GOD will stand with him for a piece of
Bread, will never beleue that God will giue him par-
don of his sinnes, and heauenly glory; Christ therefore
would haue vs begin at the smaller, that finding the
Lord fauourable and friendly in these lesser things, wee
may be drawen to conceiue, that he will be as graciously
inclined in greater matters. As a man that would
try a vessell; first, he puts water into it, and such meane
liquor; And then if it hold water well, he is the more
bold to trust it with Wine, or *Rosafolis*, and the like. So
when we finde God to be good vnto vs, in the meaner
things of this life, this makes vs the more bold to rely
and rest vpon him for greater things belonging to eter-
nall saluation.

Now to come to the Petition it selfe, therein are di-
uers particulars to be considered.

- 1 *What it is that we pray for? (Bread.)*
- 2 *Of whom we make it? (Of God.)* Lord doe thou
giue it, meaning, if God doe not giue it, we shall
never haue it.
- 3 *By what right? (Of Free-gift)* we doe not de-
serue it, but pray, doe thou giue it vs good
Lord.
- 4 *What quantity of Bread wee pray for? (Daily
Bread)* onely so much as is sufficient to sustain
vs for a day.
- 5 *Whose Bread we pray for? (Our owne)* not bread
of others.

6 For whom we aske? (For our selues and others.)

7 For how long time? (Only for a day.)

(*Give vs this day our daily Bread.*) Concerning the
first thing we aske, *Bread*: herein we are to consider.

1 The Extent of the Tearme,

2 The Limitation of it.

First, for the Extension of the Tearme, by *Bread* our
Saviour Christ doth not meane, that God should giue
vs bare bread and nothing else. But by *Bread*, he meanes
all things else, as needfull to man's life, as *Bread* is, so that
whatsoever is comfortable and helpefull to the life of
man is here couered vnder the name of *Bread*, as wee
see, 2 Sam 9.7. *David said to Mephibosheth, and thou 2 Sam.9.7.*
shalt eat bread continually at my Table; Thereby mea-
ning all things concurring to the comforts of this life.
So Isa.4.1. *We will eat our owne bread, and weare our owne* 12.4.1.
garments, &c. That is liue of our owne prouision, get
all things needfull for this life. So that by *Bread* heere
(as in many places of Scripture) our Saviour Christ
meanes all manner of comforts of this life. For wee
know that many haue bread, yet if they haue not other
good blessings of God, houses and harbour, fire and wa-
ter, sleepe, health, and rest, they may for all that perish:
therefore when we pray for bread, we pray that the
Lord will giue vs whatsoever is needfull to sustaint our
weake and fraile life in this world.

And for the Limitation, we know that *bread* is a ne-
cessary and a needfull thing. It is not a fruolous thing
of superfluity, that we may well want, but a most neces-
sary thing: wherein our Saviour Christ hath heere so
bounded our desires to guide them to needfull things
only, *Bread*, or that which is as needfull as *Bread*:
so that if we once goe beyond the compasse and reach of
bread, if wee desire a thing that is not needfull, a super-
fluous

*Give vs this day our daily Bread.**Psal. 78.18.**Lam. 4.3.**Obiect.**Gen. 28.20.**1 Tim. 6.8.**Ans.*

fluous thing to nourish vanity and pride : then we may not expect that the Lord will giue vs that thing which we pray for, because, being not Bread, it is out of the compasse of the Lords grant : of which the Lord complains, *Psal. 78.18.* of his people. And they tempted God in their heart, by requiring meat for their lustes. So *Jam. 4.3.* He telis vs why Christians aske and haue not : *Tee aske and haue not, because ye aske amisse, to spend vpon your lusts, &c.* so that our Sauour Christ by limiting vs to Bread alone, teacheth vs to aske only things needfull at the hand of God.

But why doth the Lord heere mention Bread onely, and nothing but Bread ?

I answer, this is to teach vs, that if God giue vs nothing but Bread onely, yet wee must be contented ; If God giue more, we must be more thankfull, but if the Lord abridge our dyet and bring it to bread onely, that is, to so much as will maintaine life and soule together, (as we say) yet we must be contented, because wee haue as much as we pray for. So Iasob's practise and prayer was, *Gen. 28. 20.* *And Will giue mee bread to eate, and cloathes to put on;* as the Apostle wils vs, *1 Tim. 6.8.* *When we haue food and rayment let vs therewith be contented,* all ioyning here with Christs precept for our direction.

Secondly, We aske it of God, Lord doe thou giue vs our Bread, wherein we are to take notice of two things.

1 Of our dutie, that we scke for Bread nowhere, but at the hands of God.

2 Of our weakness and frailty, that haue no king of our selues, but what God gines vs.

Concerning the first, wee haue many examples in Scripture, to teach vs to lityp our eyes and hearts to hea-

heauen in prayer, looking for nothing else wherē: that belongs to the comforts of this life. For saith *David*, *Psal. 136. 25.* *It is he which gineth food to all flesh.* So *Psal. 136. 25.* *The eyes of all waite vpon thee, and thou Psal. 145. 15.* givest them meat in due season: Thus all good things are to be sought for from God. What a wretchednesse is then amongst men of this world, and grieuous finne, when they haue any sicknesse, lamenesse, strange diseases, or vnlookt for accidents, they doe not seeke God for their daily Bread, or mitigation of those things by pray-
er, or humbling themselues before God: but runne to Sorcerers, and Witches, and vnlawfull meanes, as though the Diuell were more mercisfull then God, or Hell more ready to afford them comfort then Heauen: O the end of such is fearefull, as that of *Saul*, whom the *1 Chron. 10. 13.* Lord is said to haue killed, because he asked counsell at a familiar spirit. Some other examples there be to this purpose, but I passe them. But the summe is; as wee must beg all good things from God, solearnewe, though the Lord doe not by and by giue vs, yet to tarry his leisure, and not to repine or murmur at any thing. Moreouer, we must alwayes acknowledge, that all the bread we haue, (though our cup doe overflow) comes from God, we haue no bit of bread, nor the least comfort wee haue, but all comes from him vnto vs; as *David* confesses, *Ps. 23. 5.* *I knowe that prepare a table before me; and a-gaine, He filled the hungry soule with goodnessse.* Thus as all Riuers come from the Sea, and in all Countries dis-charge themselues into the Sea againe: So all blessings Riuers Sea-
running. come from God, and must returne to him againe, with thankes and acknowledgment.

In the next place, wee are to take notice of our owne weakenesse and frailty, that we are not able to supply one bit of bread into our selues, with all our wit, wisdome, skill, and cunning prayers and labour, vntesse God doe giue it. The Diuell perswaded our first Parents, by

disobeying the Lord God, that they should be as gods : See for this, *Augst Sam. 43 De plenitudine Dei,* but now we may see what goodly gods we are, that we b. not able to supply one bit of bread vnto our selues, with all our cunning and skill vntille God give it, and prouide it out of the treasury and rich store house of his goodnesse and mercy. All I say is, to set out the state and condition of the very best of vs in this world thogh we carry our selues never so high, yet we are not able to put a bit of bread in our mouthes, vntille God give it, for every bit we receive is of God, though we impute it to our owne industry and policy.

Ques.

Heere ariseth a question. *Why we doe pray for Bread,* seeing the most of vs haue bread enough already in our store, and houses.

Ans.

To which I answer, there are two things to be considered in Bread.

- 1 *The substance or quantity of Bread.*
- 2 *The vertue and power thereof*

Which the Scripture termes the staffe of Bread : as *1sa. 3.1. Hee threatens to break the staffe of bread.* Now though wee haue the substance, yet if wee haue not the staffe of bread with the power we are never the better, for without Gods blessing, there will be no more feeding and nourishing in it, then of a very stone, yea, as good take a mouthfull of grainell, as a mouthfull of bread without Gods blessing vpon it, otherwise wrath attends it as *Psal 1:6 15.* It is laid, so *He gane them their desire, but withall he sent leanesse into their soules.* And so, though we haue bread, yet we must pray G O D to blesse it vnto vs, or else we shall be never the better for it. This is a point which most of the world know not, they thinke that if they haue bread in their houses, and tables, all is safe, they neede not pray to God for Bread. But if wee woulde consider that all these things come to nothing,

nothing, vntesse the Lord afford a blessing vnto it; and breathe vpon them with sweetnesse from his mouth, this would make vs doe our duty, and pray heartily vnto God to blesse our bread, and to give it.

Thirdly, *By what right wee demaund our bread?* wee doe not challenge it of duty, or right, but pray that God would give it of his free goodnesse and grace: so that herein we professe our owne sinfullnesse and guiltinesse to be such, in regard of sinne, that we be not worthy of one drop of drinke, or bit of bread, nor can by any meanes procure it to our selues. For every day by our sinnes wee forfeit all we hane to God: dispossesse our selues of all right and title to that, or the least and meaneest blessing of this life; therefore vntesse God doe giue it, and release vs of the forfeit, and admit vs into fauour, we be but intruders vpon his blessings, which teacheth vs two things.

First, that seeing we be worthy of nothing, we therefore acknowledge the Lords goodnesse and mercy in itt that we haue great and many blessing (who yet if wee haue but a bit of bread, iinoy more then we deserue, and a great deale more then we can challenge) be not therefore forgetfull of this blessing, but confesse from whence it comes: with good Iaakob, Gen.32.10. *I am Gen.32.10.
not worthy of the least of al thy mercies.* So David, 2 Sam. 2 Sam.7.8,
7.8. *Who am I, O Lord God, and what is my house, that
shou hast brought me hitherto:* Thus must we doe con-
sidering our great vnworthinesse.

If we be not worthy of a piece of bread, then much lesse of the ioyes of Heauen: for if wee cannot deserue our bread at the hands of God, much lesse can we be able to deserue euerlasting life.

The Papists thinke they can deserue with their works, and so make themselves worthy of heauenly

Give vs this day our daily Bread.

Rom.6.23.

glory, God not giuing it as a gift, but as their just wa-
ges and hire. But our Sauiour Christ shewes that God
doth giue vs our daily Bread freely ; yea, and therefore
shewes that God doth much more freely giue vs Hea-
uen : as Rom.6. 23. *But the gift of God is eternall life*
through Iesus Christ our Lord. Away therefore with the
Pride of the Papists that dare challenge Heauen as
due.

4

Gen.28.20.

Pray.30.8.

Shippes.

Fourthly, *How much Bread we pray for ?* (Daily
Bread) No much onely as may be sufficient, wee doe not
pray for an excessiue quantity of bread, but we pray to
the Lord to giue vs so much as is needfull, fit to sustaine
our weake and sinfull nature. The children of Iuda
desired meate for their lust, not their hunger ; and when
they had it, injoyed it not, but the wrath of God came
vpon them, wherefore we must take notice of this, and
learne to moderate our desires, to desire only so much
as is sufficient for vs, and no more, as Iacob does. Gen.
28.20. *If thou wilt be with me and keepe me in the way that*
I goe, and will giue mee bread to eate, and rayment to put on;
So Agur, Pro.30.8. Remove farre from me vanity and
lies, giue me neither pouerty nor riches : Feed me with food
conuenient for me. Thus there must be a holy moderati-
on of these things. Chrysostome saith well, Shippes that be
lightly burdened, easilly passe through the Seas, and are many
times without dangers, but they that be over-laden, are ready
to sinke upon every storne. So it is when men moderate
themselves in the things of this life, they passe through
this life with lesse danger : are the fitter and more con-
tent to go home to their heauenly country. But when
they overlad the ship of their bodies, taking in more
then they can carry : injoy more then they can tell how
to dispose of, they are ready to sinke, and to cast away all
their precious Merchandize. Therefore let vs pray to
God to giue vs sufficient bread and no more.

O the corruptions of our life, what excesse, is now
crept

crept into this world? men are not content with great matters, but must abound even to exceed others, say, we never cease till wee haue wrested all out of other mens hands, got all the money out of their purses, all the goods in their houses: but take heed of this: low Meddowes or Marshes, when they came to be ouer-flowen, and the water to stand in them, breed nothing but Frogges and Toades, that continually creepe and annoy them. So it is with our hearts, howsoeuer otherwise fruitfull and capable of some goodnesse, yet if once they come to be ouerflowen with covetous desires, and grow muddy and mytery, as standing pooles, they will breed nothing but frogges and filthy lusts, sinnes that croke and cry to annoy and terrifie vs. Now because by Bread (as you haue heard) we understand all things needfull for the sustentation of this life, we must learne also not onely to refraine our dyet, but to keepe a moderation in all things appertaining to this life, and hold our selues close to good order and temperate sobriety that our desires be not like a sea which hath no bounds nor bottome. Esau (though a prophane man) could say, *I haue enough b my brother;* but our corruption is otherwise, we cannot be contented with any measure, whatsoeuer we haue, is not sufficient: Nay, though we haue enough, yet still we desire more and more, wee can neuer be filled. The Lord complaines of this, *Isa. 5.3. Woe Isa. 5.3.*
be unto them that ioyn house to house, &c. And *Habakk. Habak. 2.5.* Hee paints out a proud man that never keepeth at home, who inlargeth his desire as Hell, and is as death, and cannot be satisfied, but gathereth vnto himselfe all Nations. So Saint Basill in treating of a covetous man, saith, *That he never ceaseth day nor night, nothing satiſfieſt him, no bounds containes him, but takes hold of all, and turnes all into it ſelſe, as ſwift Rivers arising from Swift Rivers,* small beginnings, by little and little, exceedingly increase, till at length, with force and violence they not onely breake ouer their bankes, but beare downe whatsoeuer they meet with:

Give vs this day our daily Bread.

Couerous
man,

Mice,

Indenting.

So it is with the coueteous men, &c. But we must learne to reppresse this affection in our selues, and pray to God for an orderly moderation in all things. One saith well, That a coueteous man is like a Mole, digging and labouyring, when all that he hath digged, he gets vpon his shoulders: So whatsoeuer such men haue got, it lies heauy vpon their conscience, puts them in paine: and becomes a heauy load for them to carry vnto the Throne of Iudgement. And as Mice besmeared with Bird-lime, creepe vp and downe, gathering a great deale of dust and filth, or other fit matter to burne: and so lighting on any fit occasion are vndone by their owne doings, so it is with a number of men in this world, they scratch and scrape, and when all is done, it is but stickeſ and strawes which they gather, to increase the fire of their owne condemnation euerlastingly.

There is yet one thing more to be considered in this matter, a point worthy the noting. That where as wee pray for a quantity of Bread, yet we doe not determine how much. Wee doe not say, Lord giue vs so much and so much bread, to teach vs all to leaue the particulars to the Lord, wee pray to be contented with that which He in his wisedome doth determine. A man may indent with a friend, as the man in the Gospell: Lend mee five loaues: but none of vs may indent with God, but referre all to his assignation and appointment. As a man making challenge to a field, yet is contented to referre the matter to friends, and stand to their award: so much the rather, if they be iust and wise, how much more ought we to ſubmit all vnto God.

The firſt thing is, Whose bread we pray for? Our owne bread, not the bread of others, but we pray to God to giue vs our owne bread. Now our owne bread, is that we haue faithfully and honestly laboured for in our Calling, well got by lawfull meaneſ, and no more. This is that which the Lord promiseth as a blessing vnto his people,

people, Psal. 128. 2. *That they shall exte the labour of their hands,* Thus the Apostle, 2 Thess. 3. 12. Commands 1 Tim. 3. 11. every one to worke withquietnesse, and eate their own bread; so that there are two kinds of Bread vnlawfull.

1 *The bread of idlenesse.*

2 *Bread of the fatherlesse and wickednesse.*

The first is, when a man hath no Calling, no imploy-
ment, no ability to doe busynesse, and yet is idle, mispen-
ding his time, and is carelesse of himselfe, this man
doth not eate his owne bread, because he doth nothing
to make it his owne, &c.

Secondly, the Bread of wickednesse and of the Fa-
therlesse, whena man doth by oppression, deceit, cose-
nage, and such like, eate vp the Bread of others, yea
bread of the Fatherlesse, and of the poore, and of the ho-
nest; this also is none of his owne bread, and so cannot
be eaten with peace of conscience; therefore let vs
looke to eate of our owne.

The Diuell came to Christ in his hunger, and would haue had him turne stones into bread, hee could not Stones, preuaile with Christ but he doth with many men. Indeed when men get bread by vnlawfull meanes, by ly-
ing, cozening, deceit, &c. then they not depending vp-
on Gods prouidence in lawfull meanes, do turne stones
into bread, and take the Diuels counsell, not being ru-
led by God as they shoulde. Wee read Mat. 4.
14.11.7. In that great change to be wrought vnder the Gospell; It is
said (amongst other things) *The Lyong shall eate straw
like the Oxe:* Meaning, that then where that change is
truely wrought, they shall be so farre from feeding and
rauening vpon others (as formerly) that they shall eat
straw, be easily pleased: and brought to a better confor-
mity, being contented with mean, & their own things.
So a man truely conuerted and brought into the King-
dome of Christ, will rather eate straw, feed meanelie,
be

Give vs this day our daily Bread.

be contented with what God allowes him, then by any vnlawfull meanes come by his food.

Vlyss. Thus you see we pray for our owne Bread, that wee may prouide bread orderly for our selues, and not liue vpon others, or vsse vnlawfull meanes. The Poets say, that *Eolus* gaue *Ulysses* all his windes in a boxe, who when he was asleepe, thought it had beeene gold, and so opning the box, let out the winds, w^ch had like to haue lost all their liues and put them in danger of drowning. So many times it is when men will not bee contented with their owne; by doing wicked practises, and performing vnlawfull actions, they raise vp stormes and tempests against themselues, euern many times to put their liues in danger. Therefore let vs bee contented with our owne things.

Sixtly, *For Whom we doe pray? For others as well as our selues;* (*Give vs our daily Bread,*) which word hath a double relation.

1 *Respettively to that which went before.*

2 *To the rest of the members of Christ's body.*

Which is, first vs that haue hallowed thy Name, vs that desired thy Kingdome might come into our hearts; vs that had care to doe thy will, *Lord give vs our daily Bread:* So that this Petition is conditionall, as if hee should say, *Lord if we haue done these things, then give vs our daily Bread, then feed vs, then Lord give vs all things needfull for our life.* But if wee haue done nothing for thee, then we dare not claime that thou shouldest doe any thing for vs, for how soever thou hast promised to do vs good, yet we must feare thee, and first Honour thy Name. As *Psal. 34. 9.* *Feare the Lord, yee his Saints, for nothing wanteth to them that feare him.* So that first wee must obey and please him, ere we may with boldnesse, vsse the promises to our comfort: for with what face can wee stand vp and lay claime to Gods promises, when

when we have not performed the conditions, and are not qualified like those parties and persons the promises were made vnto : as Iehu said to Ichoram when hee demanded, *Is it peace Iehu ; what peace* (said hee) *so long as the whoredomes of thy mother Isabell and her wucherarts are yet in great number ?* So may I say, so long as men dishonour God, haue no care of his glory , loue of his Kingdome, no desire to doe his will, how doe they looke to haue their daily Bread , their peace , or things needfull for this life.

A second relation is, *To the rest of the members of Christis body ; and so wee are taught to pray , not Lord giue me ; but, Lord giue vs our daily Bread :* So that a Christian man must not regard himselfe onely, but in a fellow-feeling of other mens miseries , hee must pray for their wants as well as his owne. The couetous man he had rather say, *Lord giue mee Bread , then giue vs Bread :* but the true Christian extends his care and loue vnto the whole body of Christ, whereof he himselfe is a member. As Abraham sitting in histent doore, in the coole of the shadow, pittyed them which were trauelling in the heate, and was ready to refresh them : so it is with every true Christain , they are tender-hearted and haue a sympathy with others miseries. So we see in Nature , when the Sunne shines vpon these inferiour bodies, if solid bodies when they refle& their beames Sun-shining, they cast their light and heat vpon other bodies that are neare about them : but if they be empty and hollow bodies, such as haue no solidity , they take all into themselues, and refle& not : So it is in this case, they that be sound Christians onely possessed with power of grace , they cannot hold any goodnesse to themselues, but are ready to refle& it, and make others partakers of it : so must our labour and care be : not be hollow and false, but sincere and true affecting the good of others, as of our selmes.

The last thing to be obserued in this Petition, is, for
how

Give vs this day our daily Bread.

how long time we pray for bread: *But a day onely, (Give vs this day our daily Bread,) of which there be three Reasons.*

Little birds.

First, *To teach vs to depend upon God from day to day;* because we vsually rest not in the present blessings of God vpon vs, but are ever carling and contributing for the time to come. Therefore our Sauiour Christ setteth this downe to preuent our carling and caring for the things of this life: for if from day to day the Lord giue vs bread, we must be contented, and leauie all the prouision for future times vnto the Lord, who gaue his owne people Bread, but for a day onely, *Exod. 16.* That they might altogether depend vpon Gods goodnesse and heauenly care from day to day. The little birds(as we all know) when they haue dined, know not where to suppe, and when they are fed one day, they know not where to feed the next, and yet God prouides for them, and if God remember and fauour them, much more may we rely vpon his care and mercy towards vs: persuading our selues, that he who feeds vs to day, will feed vs to morrow, this weeke, next weeke, this yeere, next yeere, and so for euer as we trust in Him.

2

Secondly, *To teach vs to liue exceeding carefully, as if our last day were come:* for our life is so vncertaine and hangs by such a slender thred, that wee know not how soone it may be broken and gone, and therefore our Sauiour Christ would haue vs liue exceeding carefully and watchfully over our selues from day to day euen to our last.

Exod. 12. 11.
Passeuer eating.

The people of Israell wee know doe eat the Passeuer with their loynes girded, as men ready to depart at a short warning, so must we eat our dinners and suppers, as ready to depart and take leaue of this world at all times or whensoever the Lord will haue vs.

3

Thirdly, *That every day we may come to God in prayer:*

to

to be not a day from him, for if we made our suites before men only, we would often in their leisure, much more merrily we wait vpon God; wee may worth while when the day is past our patient is expected, and our grant ended, till we haue renewed it againe to that accy day (as we haue said) we are taught to come to God in prayer, to renew our Patients and grants of mercies, that God may exten this mercy vnto vs. For it is the corruption of the world, yea, of our coniecture, that we would not come vnto God once in a moneth, nay, not in a yeere, if meere necessity do not drame vs. Therefor our Saviour Christ hath stunte th s Petition to a day only, that every day we may learne to sue vnto God, to haue communion with him, intolling the things of this life: that so wee might be led the more happily vnto those eternall better things of life everlasting; and so to be led by the vse of these weake temporary refreshments, to the feeding vpon that bread of life, which the Sonne of man doth giue his Saints and servants so much shall serue for the fourth

Petition: come we now to
the fit.

s P E-



5. PETITION.

*And forgiue vs our debts, as we al-
so forgiue our debtors.*

 Vr Sauio[r] Christ (as we haue seene) in
the three first Petitions, teacheth vs to
beg those things tending vnto the glory
of God, and the meanes conducing vnto
the same: and in the threelast, to begge
for our owne good things, tending both to the comfort
of this life, and of that to come: as the forgiuenes of
sines, a sanctified and a holy life, attested by the power
of grace.

In the former Petition, we haue heard on what con-
ditions and how we ought to beg for the good things of
this life, w^e as things necessary, tend especially to the
bodily preseruation of health and lite. Now here in this
5 Petition, we come to the good of eternall life, and th s
is either the grace of *Iustification* in this Petition, or the
grace of *Sanctification* in the next, which yet is no fur-
ther good, then as we apprehend and bring home the
comfort of it. The world in their ignorance doe vs hal-
ly say, *Who will shew vs any good?* Meaning, a good
Lease, Purchase, or bargaine, not knowing any good be-
yond the good of this life: But there is a trulye good
to be aimed at, for holi D^rit procl^e saith also vs vp
higher, saying, *Bat Lord lift thu up the light of thy countenance*. *Plat.*

countenance

+ 54

And forgive us our debts,

sentence upon vs. Lord let mee haue the feeling of thy fauour, and of the forgiuenesse of my sinnes : and grace to live well in thy fauour, hating sinne, and I shall ley in it as my chiefeſt portion. So I lay after the good of this life, our daily Bread, we are here willed to pray for the good of a better life, pardon of our sinnes, and then grace and strength againſt them.

But before I come to the Petition, two questions must be anſwered.

- 1 Why there is but one Petition for earthly things, and two for heavenly, that is: (daily Bread) and in the other. First, Pardon for sinnes: Secondly, For graces againſt them.
- 2 Why this Petition is linked to the former, by a coniunctione prebble (Give vs this day our daily Bread) And forgiue vs our sinnes. Which cloſe coniunction we ſind not amongſt the rest.

For the firſt I anſwer, it is for two ſpeciall reaſons. First, Because the Lord would not haue vs too carefull for worldly things, but to be holy and heauenly minded, a much as may be; that we might be diſcreet in our demands, and not dwell too long vpon earthly things. It is the cuſtome of the world, (who vſe to pray) not to care how long they continue their ſure for daily Bread, being pleased to conclude all vnder that, as H. 7. 14. The Lord complaines, They assemble themſelues for their Corne and Wine, the things that they onely think on and care for, ſo as they could be conuerted continually to pray for them. Wherein our Sauour Christ perceiving a naturall corruption in vs, would therefore haue vs ſoone to haue done with this thing, and by and by to adrefſe our ſelues to better, to ſeek more pertinent matters, pardon of ſinne, ſaluation of ſoules; Strength, and meaneſ to liue holily, without which, all the reſt would turne to nothing, though we had as much as

Seſt

Sea and Land could afford vs : so that as Birds which Birds dipping, dippe into the Sea to get their food , soare vp againe and quickly rise , lest they should dull their wings, and wet their feathers that they cannot flye : So in our prayers, we must take heed that we doe ~~not~~ diue too deepe into the world, bringing our affections so low, as we cannot mount and raise vp our heauy hearts to the contemplation of those heauenly blessings and graces as the Lord would haue vs.

Numbers of men though they seeme likely in this world, yet are like the Lead and Plummets of a Clocke, Plummets of a Clocke. that continually driuē downe-ward, and had need still to be wound vp. So it is with vs in praying for spirituall blessings : we decline and draw downe-wards, so much to the world, as we are heauy and dull in raiſing vp our selues towards heauen. Let vs then recouer our selues , and raise vp, and winde our hearts vp, and our thoughts as high as heauen, to the loue and meditation of heauenly things.

In a Garden, you see when men haue store of heauy mould min- mould. they mingle it with Chalke and Sand to make gled. it high and lighter : so when our thoughts be heauy, earthly, and lumpish, our Sauiour Christ would haue vs lift them vp with the cogitation and thinking of better things. In the Law, things that crept vpon all foure, were forbidden, yet if they had feet to leape vp withall, Creeping they were iudged to be cleane. Euen so, howsoeuer some things lea- thoughts are about the things of this world, our Trades ping vp. and businesse, yet if we haue legges to leape vp with, that we can raise our hearts to God, and better things; when we come to pray and prostrate our selues before God : it is not to bee condemned, they may passe for cleane well enough.

But if they alwayes creep on the ground, if never raiſed higher then the earth, if no good thoughts of God, if no looking vpward to better things. O then no doubt they were vncleane : not legally vncleane as the beasts

Gg were,

were, but really vndeane in the sight of God and his holy Angels.

*Sanctuary
weights.*

2 Secondly, To shew vs, that our care must be twice so much for heauenly things as for earthly: wee must haue twice as much care of our soules, as of our bodies: beginning ofter spirituall, then temporall things. In the Law, the waight of the Sanctuary was double, to the common waight, which was to shew that the Lord must alwayes haue double waight in matters that appertaine to the Lord, in the saluation of our soules: in all such things, double waight, double care, double indeuour: but how cleane contrary is it with the world, who lay all the bent of their care vpon earthly things, and their indeuour for transitory things of this life; whereas we are taught by our great Teacher, alway to ouerweigh our earthly cares with more heauenly meditations, that thus hauing quieted our consciences, we may the more safely goe about our worldly affaires.

2 Againe, to the second question, I answer, this is annexed to the former Petition to shew vs two things.
Question an-
swered.

I Answer. First, That pardon of sinnes is as necessary as our daily Bread: Therefore with praying for Bread, wee are taught also to pray for pardon for our sinnes and offences. So that it is very necessary to haue these two ioyned together, that whensoeuer wee pray to G O D to put meat in our mouthes: wee alwayes remember that there is more excellent things to bee lookt after, then this temporary food: the pardon of sinnes; with hope of euerlasting life in Heauen.

This is the reason why our blessed Sauiour so closely ioyned these together, that the thought of this temporary Bread might moue vs to desire the Bread of Life, for which cause Christ would haue these two Petitions connected together.

The

The *7ewes* (badly enough in other things) say well
In this: A woman takes two children to Nurse, the
one is a very meane one, deformed, crooked, blinde,
and not likely to liue long; the other as goodly a child
as may be, beautifull, well-fauoured, and likely, infinite-
ly, to out-liue the other. Now the foolish woman, who
bestowes all her care, diligence, and attendance vpon
the worst childe, and never looks vnto the best, must
needs be ignorant and very foolish in so bad a choyce,
and so great a negle^c.

So is it with vs, wee haue taken two children to
nurse, our Body, and our Soule, they be the chilidren, and
the Soule, we know, is infinitely better then th. Body,
more beautifull, and of longer continuance; and yet
like the foolish Nurse, wee bestow all our care, labour,
and paines about the worst, wee are all for the body,
care little for the soule, which yet must liue when the
body shall die. But our blessed Saviour would haue
both children lookt vnto, the Body respected, the soule
remembred, wherefore he strictly connects and ioynes
these two Petitions together.

Secondly, this Petition was so connected to the for-
mer, to shew: *That though God give vs our daily Bread,* 2
yet if we haue not pardon of our sinnes, all the Bread of the
world can doe vs no good. For it is a sweet and most com-
fortable thing to the conscience, to be perswaded of
Gods fauour in the forgiuenesse of sinnes. For if one
haue all the variety of good things in this world, though
his meat be *Manna* from heauen Rayment as precious
as *Aarons Robes* his life as long as that of *Methusalem*,
his strenght as *Sampson*, Beauty as *Ibäl n:* Glory, Wise-
dome and Riches, like *Salomon*, yet if he haue not this
Petition granted him, which Christ here speakes of:
The pardon of his sinnes, all is lost all is nothing worth;
yea, in terror of conscience, all is displeasing and vn-
comfortable.

And forgive vs our debts,

For saith Christ, *Mark. 16.26.* What shall it profit a man to winne the whole World, and lose his soule, or what ransome shall a man give for his soule? This question Tertullian demands: What will all thy dainty dishes availe thee, if they doe but feed thee to the fire of Hell? Therefore remember to say, *Lord gine me daily Bread, but O! Gine me also pardon of my sinnes;* for vntesse I haue a feeling sense of thy fauour, and hope of heauen, all things else are nothing vnto me. We know that condemned men in the Tower, who haue goodly lodging, lie well, great attendance, yet haue poore, or no comfort in all this; when they daily expect to be brought forth to execution. Euen so it is with all the magnificence and glory of this world, there is no comfort in any part thereof, without the forgiuenesse of our sinnes: one must goe to hell. The rich Glutton (we read) when he was in Hell, howsoever he possessed all things in this life, and was glorious in estimation and riches, yet afterwards they profited him nothing; nay, they were the greater corrosive vnto him, as he had formerly ioyned and flowed therein: who found by wofull experience, that one drop of Christs blood, one Dramme of the forgiuenesse of sinnes, had done him more good, then all his infinite wealth and store of money. Let vs then all pray with David, *Psal. 50.* Cast me not away from thy presence, and take not thy holy Spirit from me, gine me, with daily Bread, forgiuenesse of sinnes, and howsoeuer thou deale with me in the things of this world, yet let me haue the comfort of the saluation of my soule.

Psal. 50.

Hitherto of the entrance into the Petition, and the questions touching the same; In the Petition it selfe, three things are to be considered.

- 1 A Confession.
- 2 A Request.
- 3 A Condition.

In the confession three things are to be observed
of vs.

- 1 That every sinne is a Debt.
- 2 That we be all fallen into this Debt.
- 3 That we be not able to pay this Debt.

For then we would neuer pray to haue this debt for-
giuen, if we were able to pay it.

First, concerning the Confession, wee acknowledge sin
to be a debt, (for by debts here are meant sinnes) as The Confes-
Christ in another place teacheth his Disciples, Luke 11. sion.
4. *Ana*forgiue vs our sinnes. So the debt we speake of,
is the debt of sinne: which for two causes is compared
to a debt.

First. Because it ariseth after the manner of a debt; for as
a debt(as we know) ariseth vpon the non-payment of
money, and not performance of that which is due: so
because we haue not rendred vnto the Lord that which
is his due, nor payed him that seruice loue, honour, obe-
dience, &c. that we owe him, being mightily behind
with him; Hence it is, that we come to be mightily
indebted vnto the Lord, being so farre in arrerages vnto
him, and so sinne ariseth in the first place, after the
manner of a debt.

Secondly it is compared to a debt, because it bindes vs
to a debt; for as a debt bindes vs either to payment, or
to punishment to content the party, or to goo to prison,
so doe our sinnes binde vs either to content the Lord
in his Justice, or to vndergoe eternal damnation so that
there is but one of two wayes to escape judgement, ei-
ther to content diuine Justice, or to vndergoe punish-
ment. And yet the debt of sinne is a worse debt then a
ny other, for it is not a money matter to be imprisoned
for, but this castis him into Hell, for euer and euer. In-
deed

deed the Law hath bee[n]e stricter, for a man that made not payment of his debt, was to be sold, his wife, his children, and all he had. Amongst the *Parthians* the Lawes were more cruell, for if the debt were not payed, every creditor was to take away so much of his flesh, as the debt came vnto, but these were courses barbarous and cruell. Now by the lawes we see, to be cast in prison is the punishment inflicted for a debt. But for the debt of sinne, we shall not only be cast into prison, which is Hell, but there suffer paines and torments, easelesse and endlesse.

Another thing is, that sinne is not like a debt we owe in this world, for many a man, though not able to pay his debt, or not able to pay the interest for the time, yet may devise some meanes to auoyde and shift it off by a tricke, pretend danger in the way, or conscience in the businesse, or if all faile he may die, and then no body can compell him to pay the debt, but no man in the world can shift off the debt of sinne.

First, because God is able to proue euery debt that we owe him, he hath it in a booke, as *Iob* speakes, Chap. 18.23. *Mine iniquite is sealed up as in a bagge.*

Secondly, wee cannot sue for such a Protection as the power of Princes giue in this world; there is nothing able to protect vs from the Lord.

3. There is no flying away: that wil not help vs neither, for we can flye no where from the Lord, though we flic vnto Hell: for saith the Prophet, Psal. 139.7. *Whither shall I goe from thy spiri[t], or whither shall I flic from thy presence? If to heaven, thou art there, If to Hell, thou are there also, If I take the wings of the morning, and dwell in the ouermost parts of the Sea, even there shall thy hand lead me, &c.*

Fourthly,

as we also forgive our debtors.

101

4

Fourthly, Death cannot free vs from the debt of sin, for howsoeuer by death wee are out of the Vsurers hand, yet wee cannot escape out of the hands of God. Therefore let vs make this vse of it. Fear him (saith our Sauiour) that when he hath killed the body, can cast both soule and body into hell : so that of all debt , the debt of sinne is the most grieuous , wherefore let vs bee carefull aboue all things to auoyde and get out of this debt. A man that loues quietnesse and peace , cannot abide to runne in debt, O how carefull will he be to shunne it, he will liue hardly and poorely, goe thensē, and live of his owne ; so must we doe, if we loue our owne peace and quiet safety , auoyd this grieuous debt of sinne by all meanes. Especially, in age take heed we continue not in this wofull debt. But doe as a man doth when hee comes into an Inne, calles for no more then hee meaneſ ^{Inne.} to pay, for though hee see a great deale of good cheere before him in the house , yet hee considerſ what his meaneſ and ability is, for otherwise, if he never thinke of it, but cals, in for all he sees without thought how to discharge it, when the reckning comes, and he not able to pay, it is shame vnto him, besides the danger of imprisonment ; so fareth it with vs, it is good to take vp no more then we are able to pay for : but howsoeuer we see a number of goodly things in this world, which may allure vs, and set our desirous fire, causing ex pense of money, let vs take heed of being in debt : especially of this debt of sinne, the worst of all other.

The ſecond thing in this Confefſion, is, That all men run into this debt of sinne : yea, and very farre, for which wee pray not forgiue vs our debt , but forgiue vs our debts , because there are a great number of them. So that here is a plaine confefſion , that we are all finniers, and grieuous finniers, euē the beſt of vs , for this is not a prayer for ſome of the worſt, but for the holy Apoſtles, the Disciples of Christ, yea, for the whole Church diſ-

G S 4

persed

5

And forgive vs our debts,

Iam. 3.2. perſed all the world ouer. So saith, *Iam. 3.2.* In many things we ſinne all: and *1 John 2.2.* Christ is ſaid to be the propitiation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world. And Job confeſſes, If he would contend with God, hee could not anſwer him one of a thouſand: So David prayes, Enter not into iudgements with thy ſervant, O Lord, for in thy ſight ſhall none that liueth be iuſtified. Yea, and Salomon in his prayer, *1 King. 8.46.* confeſſes, That there is no man who ſinneth not. Thus we ſee that no man liuing is exempted from this debt of ſinne.

Vſe 1.

The vſe hereof is, to humble vs before God in regard of this debt of ſin, to confeſſe our owne vnworthineſſe, and that the Judgements of God on vs for our ſinnes, are iuft, to ſay therefore as the Church doth. I will beare the wrath of the Lord, because I haue ſinned againſt him, &c.

*Vſe 2.**Pro. 6.1,5.*

Secondly, To labour as much as may be to cleare this debt, which cannot be done by our ſelues, but by Christ Iēſus. Therefore let vs doe for our ſoules, as Salomons counſell is for our estates, If thou be ſurety for thy neighbour, deliuer thy ſelfe as a Roe from the Hunter. So for vs, let vs neuer be quiet, for we ſhall neuer proſper (if we belong to God) vntill we haue reconciled our ſelues vnto God by the mediation of Iēſus Christ.

*Arrerages to
the King.*

If a man runne into arrerages with the King, and euerie yeare the Sheriffeſ and the Bayliffeſ come and ſtraine vpon the ground, driue away his Cattell, impound them, diſturbe his children and ſeruants, and indanger his person, no man that hath any wit in his head, but will ſoek to ſtay the matter, or compound for the debt, that he may liue in peace. Now iuft this is our caſe, we all runne into arrerages vnto the Lord, and that euerie month, every yeare, every weeke, every day, by one offence or other. So that in laſtice which is euer ready,

he

he may straine and imprison vs : Oh then why doe we not seeke to stay the matter, and to take vp the businesse with the Lord, to compose and settle it by our heauenly high Priest, *Iesus Christ*? and so walke on hereafter in holinsse and newnesse of lfe.

The third part of the Confession, is, *That wee be not able to pay this debt of our selues* : for if wee were able to satisfie it, what needed we to pray to God to forgive it? which prayer, is a plaine confession that we are not able to discharge it : we cannot say with the seruant in the Gospell, *Mister, appease thine anger and I will pay thee Matth.18.16. all.* We be not able to pay halfe, nor whole, nor quarter, nay, not any thing at all towards the satisfaction of diuine Justice : so all our sure is in this Petition, that the Lord would pardon and forgive it, seeing wee are not able to discharge it our selues. The Papists say, though they cannot pay the whole debt offinne, yet they can pay a good part of it, and being a little helpt by Christ, they may easily discharge the whole, making vp the rest with their owne merits. But if we looke a little into the Point, we may easily see that no man living (saue the Lord *Iesus*) is able to pay this debt of finne : (*I proue it thus*) *No man can pay God with his Argumenta-* owne : *But all the good that we haue or can doe, is the Lords against the Pa-* owne, and none of ours but the Lords : therefore no man can *Pifts.*
pay the Lord with it.

The Proposition I proue by comparison: Suppose a *Reason*.
 Steward owes an hundred pound vnto his Master, and *Steward.*
 hath not a penny of his owne ; I demand now, whether
 the Steward may lawfully pay his owne debts with his
 Masters money ? It is out of question that hee cannot.
 Now this is our case, all we haue, is but the Lords mo-
 ney, nothing of our owne, as *Daniel confesseſ*, *1 Chron. 1 Chron. 29.14.*
29.14. All things come of thee, and of thine owne haue we
given thee. So the Apostle, 1 Cor. 4.7. askes, What hast thou

And forgive us our debts,

shou that thou hast not received? and if thou hast received it, why boastest thou, as though thou hadst not received it? Therefore because all wee haue is the Lords, it is euident, that we cannot pay the Lord with it, because no man can pay a man with his owne.

2. Reason.

Secondly, we cannot pay one debt with another, for it is a Rule in Law, that if a man hath two debts due vnto him, or if you will, oweth two debts, by paying of one, he shall not cleare the other: now all that wee doe or can doe, is due debt vnto God, as Christ saith, *When wee haue done all we can doe, wee are but unprofitable seruants.* Now because we owe a double debt; first, the debt of sinne, secondly, the debt of death, it is euident by performing the debt of death, wee cannot discharge the debt of sinne.

3. Reason.

Thirdly, Euery debt must be payed with currant money, as the Scripture saith, Gen. 23.16. Abraham payed for his sepulchre, 400 shekels of currant money, amongst Merchants, such as wants nothing of value nor waight. Now God knowes all our seruice wants waight, when it comes to be waighed, for one cannot pay a debt with light and crackt Angels, or soothered Gold. Nor can we satisfie the Lord with our counterfeit workes: for when they shall come into the exact ballance of his Justice, they will all like BalteshaZar be found light: wanting of that integrity and worth which God requires: as it is, Isa. 46.6. *All our rigitousnesse is like filthy cloath,* so that it cannot make any currant payment to Gods Justice.

Aquinas 1.2.
Ques. on Act.

4.7.

Tanto gravius
Peccatum, quan-
to est persona
contra quem
Peccatur.

Fourthly, The debt of sin is an infinite debt: the Schoolmen proue this: one layes well So much the greater is the sinne, as is the person against whom it is committed: but the person of God is infinite, so that every sin committed against God, is infinite, and we are guilty of it. Now

we

we know ; Infinite sinnes cannot bee taken away but by an infinite act ; because very reason will teach vs, that the plaister must be of the same extension with the soare, &c. So he that is guilty of an infinite fault, must haue an infinite act to remoue it. No finite power can doe this, no summe of money can redeeme it, for then a man might redeeme others as well as himselfe, but as I say, it must be no finite act, and so, no man liuing can pay this debt of sinne. Therefore, because no man liuing can pay it, Hence ariseth our request that we pray to God to forgive it of his free goodnesse and mercy, and so we come to

The second generall Head:

2

Of this Petition, which is the request : *Forgive us our Debts, &c.* Wherein three things are to be considered.

- 1 *The matter of the Request.*
- 2 *The extension of it.*
- 3 *The Time.*

First, for the matter of the Request : It is as we see for-
giuenesse of sinnes, we pray to God for mercy, nay, we doe
more, we do altogether confess that it is the Lords free
goodnesse to releale vs from the curse that we haue de-
serued : Here see two things ;

1

Fir^k, That we haue all need of the forgiuenesse of sinnes.
We haue not more need of our daily Bread, then wee
need the pardon of our offences ; wherefore, wee are
taught every day to seeke it here by our Sauiour : and
the Prophet David shewes, the vse of Gods mercy vnto
him should effe& so much, a seeking and drawing neere
vnto God in prayer, vpon a sight of our sinnes ; There-
fore shall euery one that is Godly, make his prayer vnto
thee in a time when thou mayest be found, &c. So that

wee

And forgiue vs our debts,

we haue all great need to pray instantly and often for the forgiuentesse of our sinnes, for if the Angels cry *Holy, holy, holy, vnto the Lord, &c.* Much more may sinfull men who haue their consciences loaden with offences: considering Gods infinite Holinesse, and their owne vileneisse, cry vnto God, to passe by so much impurity in them, that sinnes being forgiuen, they may stand before him on better termes then before. Every man can easilly find that they haue need of daily Bread, but not one of many that they haue need of Gods merciful forgiuentesse. If there were an Inquisition made into our hearts, who examines so narrowly as he shoulde, for offending so great and good a God? we doe indeede custormarily say, *Lord forgiue vs our sinnes*, but where is the feeling, the compunction of spirit, the drawing to particulars, the secret examination of our sinnes, the iudging of our selues, and such like? we haue peraduenture made some search into our consciences, by reason of our sinnes, yet we are not wise to know our dager, to humble our soules for our transgressions, to make vp the breach betwixt God and our selues to pray heartily for the forgiuentesse of sinnes, with a feeling conscience and sense of the excellency of the same.

Psalms.

Secondly in that we pray for forgiuentesse of sinnes, this shewes, that *The forgiuentesse of sinnes, is a most excellent and speciall mercy that all shoulde seeke for.* Because we bee sinners, we must therefore be earnest and constant suitors to the throne of grace, that our sinnes may be remitted, released and washed away in the blood of *Jesus Christ*. This made the Prophet *Danid*, cry out againe and againe for mercy. And the Prophet *Hoshea*, in many places, comforteth *Israel* as well as chideth them. And *Moses* also (after *Israel* had sinned) setteth this as an especiall Argument: *Therefore now, if thou pardon their sinnes, by mercy shall appeare, &c.* But let vs come to example.

If

If a man had committed such an offence that he could Capitall no otherwise escape death but by the Kings Pardon, offence.
he neither could nor would be at rest till by one means or other, he had obtained the same, written and sealed to; which done, he would carry it home locke it vp safe, and many times looke vpon it with ioy and comfort. This is the case of euery one of vs by reason of our sins, whereby wee haue committed flat Treason against the Lord, thereby deseruing ten thousand deathes. Now then, what must we doe? but sue for a pardon, appeale to the throne of Gods mercy, for the getting and obtaining thereof, be sure that it be sealed and confirmed by the bloud of Iesus Christ, then laying it vp sure, that we may often looke vpon it to our eternall ioy and comfort.

Now that this is so, appears by two reasons: first, it is excellent, because it is one of the greatest blessings that God giues to any in this life: as Psal. 32. 1. Blessed is hee Psal. 32. 1. whose wickednesse is forgiuen, and whose sin is couered: and Isa. 33. vlt, amongst other priuiledges, this is reckoned Isa. 33. vii, vp as a great one. The people that dwell therein shall haue their iury forgiuen: speaking of the happinesse of those that shall be ioyned to the true Church. Yea, vnlesse we haue this, there is no Beast, Dogge, Serpent, Toade, or any vile Creature, but is infinitely better then we, for when they die, they goe but to the earth, but we (without forgiuenesse of sianes) to hell and endlesse paines and tormentes.

Secondly, the greatest danger wee stand in, by the meanes of sinne, shewes the excellency of it, for otherwise, not haing our sinnes forgiuen, the Diuell will deale by vs as Laban did by Jacob, when he had escaped Laban, Jacob. him. Laban did pursue and ouertake him, searched all his Stuffe, when, if he had found any thing of his owne, he would haue seized vpon him, his goods, wiues, and children,

And forgive vs our debts,

children, bringing all backe againe with him. So it is with vs, without a release and protection from the danger of our sins; the diuell will pursue and seize vpon vs and all we haue, looke into every corner of our liues, when if he can finde any thing of his owne in vs, any sin vntrepented, then will hee seize vpon vs, and carry vs with him into Hell for euer.

Quer.

Well then, seeing the forgiuenesse of sinnes is such an excellent and needfull mercy, what is the reason that so fewe seeke after it?

Aus.

1. Reason.

One reason is, The want of due consideration; because we never looke into our hearts liues, and courses neuer thinke how it stands betwixt God and our soules; for this cause, we thinke neither of our debt, nor how to get out of it. The seruant in the Gospell was found intinckely indebted vnto his Master, but when did it appeare so, as hee was conuinced of it? when the debt booke was searcht into and particulars ript open then, and never till then, was hee found to be so greatly indebted. So it is with vs, we thinke all well enough, till God come to reckon with vs in particular, and set our sinnes in order before vs, as he speakes, *Psal 50* and then this monstrous sight drives vs to a due consideration of our wofull and wretched state.

2. Reason.

A second reason is, A blinde and foolish presumptuous perswasion that God will shew vs mercy, though we doe not seeke it, and though we take little or no paines for it. The greatest part of the world, as you see, lie in their sinnes without repentance, never come vpon their knees to the throne of grace, to aske pardon for them, what is the Reason? because (as they say) God is mercifull a good man, and they may doe well enough: all is not so strict as these preachers would make vs beleue: but the truth is, If God be mercitull, it is to such as seeke it and

and repente for their sinnes, as Lam. 3. 25. *The Lord is good to them that trust in him, and to the soule that seeketh him.* This if we seeke for, and prize mercy, wee may haue it but if we seeke it not; and find no want of it, nor pray earnestly for it, it is a sure signe we are yet in a miserable naturall estate: that though there be an Ocean of Mercy in the Lord, no one drop shall runne vnto vs; but one day, such shal cry like Dines, for a drop of such water, and shall not haue it; nay, if we be cruel to deny mercy vnto others, when wee haue received mercy our selues, we shall be sure to be punished for it also.

The next thing in this Petition is, the Extension of it, ²
we pray to God to forgive all our sinnes, not of any spe- *thing the Ex-*
ciall troubling, waughty, filthy one, but of a release of all *tion.*
whatsoever. A number of the world, according to the
false manner of their accounts, are only troubled for
some one sinne, that doth distresse and heauily vpon
them, hauing no remembrance of those sinnes which
neuer staled them in the face. This was *such* case hee
was pitiously perplexed for betraying of Christ but ne-
uer thought of his covetousnesse and corrupted heart,
the foancaine whence this scald sinne was hatcht, and
had roote. So doe most of vs, striue perhaps and pray
against some one sinne that troubles vs, but we seldeone
enlarge our hearts to discend down in particulars, that
our secret faults, wantonnesse, lusts, couetousnesse and
the like may be forgotten: as the holy Prophet say his ex-
ample teacheth vs; *Woe can understand his faults, cleanse me from my secret sinnes.*

The thirde thing is, *The time of the Request:* we see it ³
must be our daily suite vnto God, as every day we pray *The time,*
for daily Bread; so must we pray to God for the pardon
of our sinnes. This is a speciall point, that every day we
make atonement and reconciliation with God for our
sinnes,

And forgive vs our debts,

Gen. 3.8.

Vnkleane,

sinnes, because euery day we renue our sins and offend God therfore we had need euery day to renue our sutes and prayers vnto God. When *Adam* was fallen, the Text saith, *God came to him in the coole of the day*; The Lord would not let him sleepe in his sinnes, but came and awoke him, putting him in remembrance of his sinne. So in the Law; If a man were vncleane, yet when the Euening came he must wash his cloathes, and so be reconciled accordingly. Euèn so, though we be vncleane by reason of our sinnes, yet if we wash our selues by the true teares of Repentance, we shall be reconciled to God, and admitted into the Campe againe. This then may teach vs that howsoeuer we haue our daily slippes and fals; yet if we doe every day labour to make our peace with God, for the sinnes of the day, that we doe not let them runne weekly, and monthly, and yearly, we may be sure to find mercy at the hands of God.

Now there be diuers Reasons to moue vs to this duty and make vs renue our prayrs daily without omis-
sion.

A Steward,

*Ephes. 4.26.
Sunne wrath.*

First, Because we are very prone to forget our sinnes, no-
thing sooner. Therefore it is good to remember them, the sooner, the better. A Steward who hath large reckonings, and but a short memory he must haue the oftner recknings, yea every dayes account cast vp: so because we be forgetfull, and a number of sinnes doe easily slip vs, we must desire every day to make euen with the Lord. The Apostle counseleth vs, *Ephes. 4.26.* *Let not the Sunne goe downe upon your Wrath.* If then the Sun must not goe downe vpon our wrath, to admonish vs not to be merciless, much more ought we to take heed of that the Lords wrath go not down vpon our sins, for want of our repentance.

2.

Secondly, Because the fresher sense of sinnes is at the first, for by referring repentance, it takes away the sense of sinne,

finne, as the memory thereof. Wounds we know bleed most when they be fresh, then they doe most feelingly ding. affect vs: let one haue a bruise or straine, commonly the greatest sense and paine is at the first: but afterwards time will allay and mitigate, and so slacke the sharpnesse of sense, as we shall nothing so much seele the grieve of them So it is with our finnes, our greatest and quickest sense of them is at the first; so the sooner we seeke for reconciliation, the more easie will it be for vs to obtaine mercy, and we will so much the more eagerly desire it.

Thirdly, Because, if every day we get our finnes discharged, we shall haue the leffe to doe when we come to die. Therfore it is good not to suffer them to run on, but take them in pieces betimes when they are committed, and repent of them. As a man that would carry home a great tree, if he diuide it, and breake it in a number of small pieces, he may then with ease at severall times carry it away. So if we doe with the great bulke and body of our sins, diuide them every day apart, & make our prayers for the daily remission of them, then shall we haue the leffe to doe when we come to die. Wherfore as sins increase, so let vs every day seeke reconciliation, that we bring no after recknings to God: for enough are those every day by themselves.

Fourthly, Because the sooner we repent of them, the sooner we shall be quiet, and haue peace and rest; for so long as the conscience is awake: and not feared by finnes vntended of, there will be vexation in the heart, vntill sins be confessed and pardoned; as in Davids case: He roared, Psal. 32.4. and had no rest vntill hee had made his peace with God. As when an Arme or a Bone is out of ioynt, the sooner it is set, the more easie one shall haue. So it is with vs, whensoeuer we haue sinned against God, the soule being out of ioynt, the sooner we shall find ease. Wounds you know, that are not by and by dressed, will ranckle and dredded, fester so, as the cure of them will be much more difficult and dangerous.

Bruise, Strain.

3

4

And forgive vs our debis;

So it is with the wounds of our sinnes, if they be long kept from searching, opening and laying them before the Lord. Let vs therefore prevent the mischiefe which may follow our delayes, making vpon all occasions a continuall and speedy attonement with God.

The third generall part of this Petition, is,

Part of the
Petition.

John 13.8.

Acts 27.24,31.

Ruth.

Rich man.

The Condition of the same.

We pray to God to forgive vs, as we forgive others : yet this cannot be a cause of Gods forgiuenesse, but a condition onely : It can be no cause, for as the Schoole-men say, *Finiti ad infinitum nulla est proportio* : There is no proportion of the Finite, to the Infinite thing. And so no reason, because wee forgive our Brethren some small matter, that G O D should forgive vs the infinite debt we owe. Therefore, no cause, but a condition of it. Very reason will teach vs this, that it is in the power of the giuer to prescribe vpon what condition he giues his gift ; as Christ saith to Peter, *John 13.8.* *Unlesse I wash thee, thou shal not bee cleane* : As if hee had said, I am content that thou haue part with mee in my kingdome and glory, but yet there is a condition annexed : *Except I wash thee, except thou obey me, submit thy selfe vnto me, thou mayest not haue it.* So God did giue vnto Paul the lues of all that were with him in the ship, yet it was conditionall, *Except hee abide in the Shipp, ye cannot be safe.* And so must we be contented to rest vpon the meanes which God hath appointed : and be willing to performe such conditions as hee injoynes vnto vs. But the wickednesse of the world, and corruption of men : that willingly will not come to any conditions with G O D, but would haue the blessing without the condition : like the kinsman of Ruth, hee would haue had the land, but when he heard the Condition that he must haue Ruth to wife, he refused the bargaine. So the Rich man in the Gospel would haue had

had eternall life, but when he heard the condition, that he must leaue all and follow Christ in a poore estate, he would not meddle with it, but went away sorrowfull. So it is with the world still, and so it is with most men, they would haue the blessing, they would haue life euerlasting, forgiuenesse of sinnes, and the like, but they will noise of the condition, to forgiue the offences of others. But let vs remember, if we looke to inioy the Lords blessings, we must come to his conditions; wee may not haue them vpon what tearmes wee will, but be contented to accept of them on what manner the Lord will give them vs.

Now the Conditions, that the Lord giues vs, are, First; *Easie to be done*: For the Lord doth not say, man must content me for his sinnes, let mee haue so many teares, so much sorrow from thee proportionable to thy offences: spend as many dayes in my seruice, as thou hast spent in the seruice of sinne. But what saith hee? *Forgive, forgiue, be ready and forgiue others, and thou shalt ever find me more ready to forgiue thee.* So that it is an easie condition which the Lord prescribes. O we might thinke it abundantly wel with vs, if we were able to purchase so excellent a mercy as the forgiuenesse of sins, at any rate whatsoeuer, yea, though we bought it with a great deale of paines and transitory goods, yea, life it selfe, but the Lord lets it come at an easier rate, at such a poore price, that it is wonderfull he imposeth no more vpon vs, then to forgiue others? This shewes his goodnesse, loue, and mercy, and all to make vs confess the greatnessse of the same. As Naamans servant said vnto his Master: *If the Prophet had commanded thee a greater thing, wouldest thou not haue done it for thy health?* 2 Kings 5.13.
Naamans ser-
vant.

But now, onely to wash and be cleane, what a thing is this? So the Lord may say, had he prescribed vs any difficult and hard matter, for the remission of our sinnes, would wee not haue beeene glad of it? but now when hee hath imposed so easie a taske vpon vs, as

And forgive vs our debts,

to forgive others, what shall be said vnto vs if wee negle^cte it.

²
Profitable to
our selues.

Secondly, *A condition profitable to our selues, of no profit to the Lord at all; what doth he gaine by our forgiuing of our brethren, but all the profit redounds vnto our selues, both because we shall be the more gentle and fittid vnto goodness: and many times by this meanes, we shall haue the more fauour and loue by winning many vnto vs, in loue and kindnesse: God causing vs finde from others, as they receive from vs: so gaining some, whom neither sharpnesse, threatnings, nor sorrowes could reconcile.* Looke into the Story of the *Aramites*, *2 Kings 6.22.* When the King of *Israel* (hauing them in his power) would haue killed them, No saith *Elijah*, set bread and water before them, that they may eat and drinke, and goe to their Master, by which occasion, the bands of the *Aramites*, (it is said) came no more into the land of *Israel* to annoy it. So great profit came by this kindnesse and goodnesse: so will it turne altogether to our profit and benefit, if we can practise this duty inforgiuing of others.

³
Helpfull.

Sunne shining
on a wall.

Thirdly, *It is a condition which doth much further and helpe vs in the expectation and hope of blessings lookt for.* For if we who be but men, that haue but a drop of mercy, can forgiue our Brethren, we may well thinke, that the Lord who is the Ocean and full Sea of graces, must and will be more ready to forgiue vs. When we see the Sunne shone vpon a wall, wee easilly conceiuie that it shines more brightly and gloriously within his owne Orbe. So we finding so much more mercy in our selues, to forgiue our Brethren, may easilly conceiuie that there is much more mercy in the Lord to forgiue vs, because he is the very Fountaine of all that mercy and forgiuenesse we shew to others.

Thus as the blessing is conditionall, so must wee performe the condition: if we hope for Gods fauour.

Here

Here comes a question to be answered, *Why of all other duties doth the Lord prescribe this condition unto us.*

Because by all meanes he would nourish and preserve loue amongst vs as much as may be : for whereas by the taint and corruption of sinne, we are ready to fall alunder by infinite quarrels and iarras, and so to pull in pieces and rent the sweet bonds of brotherly society : wherein the Diuell hath played his part by bringing into the world diuision and dissencion amongst vs ; the Lord in his loue, seekes to vnite and draw vs into one : therefore (of all conditions) imposing this of loue vpon vs: that if the loue of God do vs good, we may be pleas'd to doe good one to another. By this golden chaine, he seekes to link and tye the whole world together: therefore we should by all meanes shunne anger and matter of offence. Christians should be like Rootes well growen, which though many times they be diuided and parted, yet by and by, they doe shut so close, that nobody can see the same where the rent was, or the diuision. So among Christians, howsoeuer it cannot bee but in this frailty of life, contentions and iarras will fall out amongst vs, yet must we shut againe so close, yea claspe one another so fast, as no body may perceiue who hath offended.

Now in the Condition it selfe we may consider two things.

- 1 *The Duty, which is, To forgive our debtors.*
- 2 *The Quality, we must forgive them as God forgives vs.*

By Debtors, first, are meant, such as haue sinned and offended against vs, for by debtors, our Sauiour Christ doth not meane such as owe vs a money debt, for a man may craue forgiuenesse of God, and yet require a money debt of his brother. Indeed, in case of miserable extremity, when a man is insufficient and cast behind hand by inevitable meanes, then a man is bound to forgive a money debt: for the Prophet Isa 58. 3. amongst Isa. 58. 3. ¹ The duty, an other

And forgive vs our debts,

2 King.6.5.

Col.3.11,12.

The quality
of the duty.

Gen.4.

Matb.18.33.

2 Sam.12.13.

other sinnes vbraides the people with this as a maine great one : Yee will require all your labours as debts : But out of this case of extremity, with a faire conscience we may aske a money debt. For so when one of the Prophets, lost his Axe ; he cryed out , it was but borrowed, inferring that it must be restored : and Elisha, increased the womans oyle to pay debts with. And the Apolite bids vs owe nothing to any man but loue : to which I may adde, that by Salomon it is made a note of the wicked to borrow and not to pay againe. So that it is cleere by debtors, our Sauour Christ meanes such as are indebted to vs in the debt of sinne , whom wee must forgive , as the Lord forgives vs. As the Apostle exhorts, Coloff.chap.3 vers. 11, 12. Put on tender mercy, kindnesse, &c. forbearing one another, and forgiving one another, as G O D forgaue vs , which is the second thing.

Next, *The quality of this duty, we must forgive others as God forgives vs.*

First, *(God forgives vs truly.)* He doth not make a shew of forginenesse , and keepe our sinnes by him, to watch vs a good turne, but truly, according to his loue and mercy : forgiuing and forgetting our sinnes, so must we forgive our brethren, and not make a shew of forgiuenesse, keeping rancor and malice in our hearts, like Cain, who spake kindly to his brother, but when he had him in the field, fell vpon him and killed him. *Mattb. 18.33. Except yee forgive from your hearts, your brother; (saith our Sauour) you shall not be forgiuen.* So when we say, I will forgive and doe not, let vs consider, would we haue the Lord to deale so with vs? consider, what a wofull case is this; for who can answer one of a thousand? and who cannot but be terrifid to thinke that God remembers all.

Secondly, *God forgives us easily without any great adoe.* No sooner did David say, I haue sinned, but Nathan told him : *The Lord hath also put away thy sinne, thou shalt not die.*

die. No sooner was hee humbled at his Masters feet, who owed the 1000 *Talents*, but the King released him, and so must we forgiue our brethren, not stiffly, standing vpon our tearmes, but being gentle, and easily intreated, as we find the Lord is vnto vs. But I appeale to common experience, how hardly we are drawne to this duty? there must be such intreaty, mediation, such going betweene parties as is wonderfull, and all farre from the patterne here propounded vnto vs.

Thirdly, God doth forgiue vs all our sinnes, not our smaller, referring the greater, but generally all, and of all sorts whatsoeuer they be. So must we do by our brethren, forgiue them in all wherein they haue offended vs, we must not keepe any secret faults in store, but passe by and forgiue all, lesse and more. But such is the custome of the world, that generally they can bee content to say, I would forgiue, but the matter is so great, concernes me so neere, toucheth my good name, my reputation, that I cannot. But if we will be assured to bee the children of our heauenly Father, who shall inherit the promises, we must breake custome with the world, and put on the spirit of meeknesse, patiently forbearing one another, as Christ himselfe hath taught vs, *Luke Luke 17.4.*

17.4. *If seven times a day he turneth unto thee, and say it repenteſt me, thou ſhalt forgiue him. If this mooue not, yet let vs remember the many hainous ſinnes, which God forgiues vs, and ſo be moued to forgiue others.*

Fourthly, God forgiues vs often, not once, but many times, though we ſinne from day to day, to morrow, and next day, yea, to our liues end. So must we often and vpon all occasions forgiue one another. If thy brother offend daily, thou art bound daily to forgiue him; not once or twice, but euen to ſeventy times ſeven times.

Thus if we follow the example of Christ, questionleſſe there will be a great deale of more loue wrought

And forgive vs our debts, &c.

in vs, wee shall haue an assurance of Gods mercy to-
wards vs: prepare a way into our selues, by preparing
our hearts to performe these things: that with com-
fort we may pray in all occasions: *And forgive*
vs our debts, as we also forgive our debtors.

Now followes the sixt and last
Petition.

6 P E-



6. PETITION.

*And lead vs not into temptation, but
deliuer vs from euill.*

After prayer for our daily bread, we haue been taught, to pray for the forgiuenesse of our sinnes, which was to shew that without the pardon of our sinnes (through Gods fauour and mercy) all the bread in the world is nothing worth. It is nothing to haue all the blessings of Sea and Land therewith to perish in sinne, and at last be damned with the diuell, therefore after prayer for our daily Bread, we are taught to seeke for pardon for our sinnes, reconciliation with God.

Now in this sixt Petition, we are taught to goe one step further, and pray to GOD for the grace of Sanctification, that we may not onely haue our sinnes pardoned but our spirits also awakened and strengthened to recover life, worke vivification, hauing power and vertue wrought to resist them, so as we may no more fall into sinne, but that we may be kept by the power of God in all holy courses. This is that we pray for in this Petition, that as GOD hath freed vs from our sinnes, so we may be freed from sinne hereafter; In summe, That we may not be led into temptation. But whereas there may seeme a connexion of two Petitions in one; it may teach vs two things.

First,

And lead vs not into temptation,

First, That upon pardon of former sinnes, the Diuell is alwayes ready to fasten new sinnes vpon vs. Therefore after pardon of our sinnes, we pray that wee may be kept from more sinnes, as knowing the Diuell will be busie, not onely, not to let vs alone so, but seeks by all meanes to supplant and surprize vs, as the Apostle speakes, 2 Cor. 11. 3. But I feare, lest as the Serpent beguiled Eve, through his subtlety, so your mindes might be corrupted, &c. and 1 Pet. 5. 8. Besofer (faith he) and watch for your adversary the Diuell as a roaring Lyon, walketh about, seeking whom he may devour. So that however we may relye vpon the pardon of our former sinnes, the Diuell is ready still to thrust new sinnes vpon vs. As we know if a prisoner get out of prison, and make an escape, the Taylor will not let him goe so, but make Hie and cry after him, raise the Countrey, lay all the Towns and wayes to take him, till at last he seaze vpon him, and bring him backe to the stinking Dungeon which he came from. So doth the Diuell deale by vs, when wee haue made an escape, got out of the prison-house of our owne sinnes, he will not let vs goe so, but makes after vs, layes all baytes and ginnes possible, to see if possibly he can intrap vs, that so he may carry vs backe to our former old courses to walke in the wayes of darknesse. So we see the grieuousnesse of sins, and daily tentations, are inseparable companions in this life: for wee shall never haue our sinnes forgiuen, but the Diuell will bee ready to tempt vs vnto other sinnes, so to lay a new load vpon vs.

Secondly, That to the grace of Iustification, we must alwayes labour to ioyne Sanctification: that is, we must not onely labour to haue our sinnes pardoned, but also mortified, and the power thereof weakened, for by sinne there be two things alwayes remaining.

1 *The guilt of sinne.*

2 *The corruption of it.*

The guilt of sinne, is a binding of vs to the punishment

Prisoner
escaped.

but deliner vs from euill.

ment(as I haue said) by order of diuine Justice , which
is taken away by the Lords mercifull forguenesse , but
when the guilt is taken away , the corruption of sinne
remaineth, which is a wayward disposition of the soule,
wherby it is wholly inclined vnto euil , and vnsit and vna-
ble for heauenly things . Now this is that we pray for,
that God would not onely take the guilt of sinne away,
with the punishment and penalty due vnto it ; but the
corruption of it also ; this is our desire : others indeed
are well enough content to haue their sinnes pardoned,
but to haue them mortified, restrained, weakned, and
the power thereof abated and quite killed, but a few de-
sire heartily . But we who know the danger and bit-
ternesse of sinne, must pray also to haue the soule Sancti-
fied, the faculties rectified , and set in the same beauty,
that the L O R D in the beginning gaue it . When
a man hath broken an Arme or a Legge, some fooles care
Arme or Leg
no more but to be eased againe , so the Chirurgion can broken.
give them somewhat to take away the ache, they go no
further : but they who be wise doe not onely seeke to
haue the paine slaked, but also to haue the bone well set
againe, that by that meanes there be no blemish or dis-
proportion to the rest of the body . So it is with a true
Christian, he doth not onely desire to be rid of the paine
of his sinne, the aches of his soule , but the very corrup-
tion of it also healed and mortified in him . David con-
ioynes these two together , *Psal. 103. 2, 3.* *Blesse the Psal. 103. 2, 3.*
Lord, O my soule, and forget not all his benefits : who for-
giveth all thine iniquities, and bealeth all thy diseases. The
like we haue , *Psal. 51. 9, 10.* where he prayes, *Hide thy*
face from my sinnes, and blot out all my iniquities, create in
me a cleane heart, O God, and renew a right spirit in mee.
Thus after Iustification , he prayes for sanctification ,
which also must be our care through the course of our
life . So much of the connexion .

The Petition it selfe hath two Branches in it .

1 We pray that we may not be tempted unto sinne .

3 That

And lead vs not into temptation,

*3 That though we be tempted, yet we may not yeld vs-
to it.*

Now there be two kinds of Temptations obserue-
able, which we are subiect to in the course of our liues.

1 Of trialls and temptations to sinne.

2 Of sicknesse and diseases.

Temptation, is any present prouocation, or inclination
to sinne, which is a bait laid by the Diuell, or our owne
flesh against vs. When we pray therefore, not to be led
into temptation, we pray that we may not haue any pro-
vocation or inticement to sinne, that may ouercome or
intrap vs, in leading vs from that loue duty, and obedi-
ence we owe vnto the Lord: so that the words in this
first part of the Petition, containe two principall
things.

1 A Confession.

2 A Request.

1 First, in that we pray not to be led into temptation,
Rom.1.14. Here is a close confession that our sinnes deserve it; that the
Lord may iustly leane vs vnto the will and power of tempta-
tion. As it is said of the Gentiles, *Rom.1.24.* Wherefore
2 Thes.2.11. also God gaue them vp to their hearts lusts, to doe things un-
seemely. So *2 Thes.2.11.* It is said, because they went on
in the loue of darknesse, & receiuued not the loue of the
truth, that they might be sau'd; For this cause GOD
should send them strong delusion, that they should be-
leeue a lie. So that God in his iust judgement giues vs
vp to our sinnes, making one sinne the punishment of
another. This the Lord shewes plainly in the parable
of the Vineyard, *Esay 5.6.* For so also a man that hath
a Vineyard, as long as it beares well, hee will fence it,
weed it, and hedge it, that no hurt come vnto it, but if
it grow barren, and yeeld him no profit, then he causes
the hedge to be throwne downe, pull away the wall,
and let in Hoggis, Swine, and Vermine to deuoure it.
So doth God order and deale in the busynesse of our
soules, so long as we bring forth branches flourishing
and

Vineyard.

and worthy the fruit of the Gospell, so long we are fensed and tended well cared for of God. But when wee grow barren, bring forth bryers and weeds, then all our iabour is lost : when although the Lord doth not let in hogges and swine, yet doth the Diuell and all the power of darknesse, come in vpon it : and blindes and hardens vs more and more, by reason that we haue abusid the gifts and graces which the Lord first bestowed vpon vs.

The second part of this confession is, *That we are exceeding prone to yeeld unto temptation :* Wherefore wee acknowledge that the Lord in iustice may giue vs vp to the temptations of the Diuell, for which cause we pray that we might not be tempted, because we find such infirmitie in our selues that if we be tempted, (a thousand to one) we shall yeeld to the temptation : for the corruption of man is like vnto dry Tinder, ready to kindle and take fire with every little sparke. So ready are wee to be carried away with every little temptation ; wherefore our Sauiour Christ wills his disciples to pray, *That they enter not into temptation,* as knowing how feble and weake they were to resist it. Men know not them-selues, if they doe not know this, how ready and prone they be to lay hold on every temptation, so that it is good for every man to be iealous of himselfe. If one had a body of Gunpowder, how carefull would he be not to powder. come neere the fire, afraid of every little sparke; cuen so, knowing our owne proclivity to sinne, how ready euery sparke (that is, every temptation) is to take hold vpon vs, we ought to be the more carefull, by all meaues to flie away from the occasions of it. O how ready are we to brag and vaunt of our strength, that all the Diuels in Hell shall not be able to corrupt vs : and this many times associate our selues with Drunkards, Swearers and vncleane persons. Little do these men know them-selues and their owne corruption, that they be so apt to take fire, and ready to yeeld to temptation. And albeit

Drie Tinder.

Matth. 16.41.

Body of Gun-powder.

they

And lead vs not into tentation,

Candle on a
wall.

they scape away with life as *Jacob* did, yet many times they goe away halting, and carry a wound and scarre with them to their dying day. As let a man sticke a Candle to a stone wall, though the Candle do not burne through it, yet it will leauue a shrewd smutch behind it, soylng the wall, so as it will not easily be wyped out. Thus it is with tentations, though they doe not all the mischiefe they would and might doe, they will yet be sure to leauue an impression of filth and Raines behinde them.

The second part of this first Branch of the Petition is, *The Request*, that seeing we are so prone to yeeld vnto tentation, we pray that God would not leauue vs vnto our selues, or giue vs ouer to them, but that we may bee kept by his power and mercy, not onely from sinne, but from all the occasions of it : which shewes, if we would keepe our selues from sinne, we must shunne the temptation, baits and prouocations thereunto, or else not auoyding the occasion, we shall never auoyd the sinne it selfe, considering the proclivity of our nature vnto it. Can a man (saith *Salomon*) take fire in his bosome, and not be burnt ? goe vpon coales and not singe his feet, entaine many sinnes, and not be faulty ? It is impossible. *Peter* (as we know) was as bold, and (in shew) as well settled as any man ; but when he came vnto the high Priests Hall, and was thrust in amongst that wicked crew, he thought it was good policy to say as they said, doe as they did, and so most shamefully denied his Master, but on the other side, good *Joseph* (as we reade) was not onely carefull to auoyde the sinne, but the occasion of it, when he was inticed by his lewde Mistris : he hearkned not vnto her to lie with her, he durst not tarry in her company. So that herein consists the wisdome of a Christian, to auoyd all the occasions and prouocations vnto sinne. When the Lord determined to cause the flood of waters to cease from off the face of the earth : It is said he stopped the fountaines of the deepe, and

Flood ceasing.

and shut the windowes of heauen. So because there be certaine floods of sinne in vs, wee must stop the fountains below, and the windowes aboue: all occasions and prouocations leading vnto it, that we may auoyde the torrent and ouer-flowing thereof. Chrysostome sayes well, *It is an easier matter to auoyde the occasion, then when the occasion is offered, to auoyde the sinne.* An easier thing for a bird to flie by a snare, then when shee is intangled with it, to escape out of the danger, and auoyd it. Thus must the wisedome of the Lord, teach vs wisedome to auoyd the occasion, as the sinne it selfe.

But from hence ariseth a great question, *How can the Quest.*

Lord be said to lead vs into temptation, seeing Saint James sayes, That God tempeth no man to sinne.

I answer, It is one thing to lead a man into temptation, and *Ans.*
another thing to tempt. To lead a man into temptation, is, to permit a man to be tempted, to giue way to the Tempter, and this God doth in Justice. For Saint Paul sayes, God gaue the Gentiles vp to their owne lusts, and by the Apostle it is said, He sent vpon others strong delusions: yet doth not God tempt a man to sinne, but the diuell onely, and his owne concupiscence, but God (in his Justice) first giues way to the temptation, as is plaine by that place, *2 King. 22.20.* Where God is brought in, *2 King. 22.20.* asking this question: *Who shall intice Ahab to goe down to battell, and fall at Ramoth Gilead?* and so vpon the offer of an euill spirit, to perorme this office: God sayes, *Goe, thou shalt intice him, and shalt also preuaile.* So that though God tempt no man to sin, yet no man is tempted, but the Lord is the chiefe orderer and guider of the temptation. As when a man sets a Dog vpon a Beare. *Dogge, Beare,* It is the Dog that flies vpon the Beare, and lugges him and pulshim: but it is the man that sets the Dogge vpon him, and guides, and ouer-rules him in all that hee doth. So is it in temptations, it is the Diuell and our owne flesh which tempts vs to sinne but it is God in his Justice, that directes, ouer-rules, suffers the temptation to

And lead vs not into temptation,

to ebbe and flow, goe on and off, at his owne will and good pleasure, of which there be two Vses.

Vse 1.

John 19.10.

First, seeing God can lead vs into temptation, that is, seeing all power of temptation is in his hand, this must make vs fearefull to displease him, who can turne the Diuell, Men, Angels, our owne corruptions loose vpon vs, and set our selues against our selues. Pilate, thought to strike feare into Christ with this; *Knowest thou not that I have power to crucifie thee: and have power to loose thee?* O but much more ought this to strike terror vpon vs, that the Lord who is Omnipotent, hath power to free vs from temptation: and when he pleases also, to set all the world agaist vs, vpon vs, to torment vs.

Vse 2.

Secondly, seeing that all power of temptation is in the hands of God: from hence ariseth the comfort of a Christian, that the Diuell (for all his malice) cannot tempt vs one iot further, then the Lord wil permit him, for his malice is both limited and restrained at the Lords good will and pleasure: else how liue we, feed we, prosper we, escape we in dangerous tentations? but that our God doth ouer-rule all his malice and power: and make a hedge about vs, as we see in 1st. Otherwise he hath malice and power enough to ouerturne and destroy vs all suddenly. To this purpose, Saint Paul sweetly speakes, *1 Cor. 10.13.* That *God will not suffer vs to bee tempted above that we be able, &c.*

*2
Branch of the Petition.*

The second Branch of this Petition is, (*But deliver vs from euill.*) Whereby is meant the euill of sinne, not any bodily euill, of wounds, troubles, diseases, and the like, but the euill of sinne whereby God is prouoked and offended: being so called, euill, ^{euill}, &c. by an excellency or excessie, because of all euils, it is the greatest euill in this world, to haue an euill conscience, to be of a lewd life, a swearer, drunkard, vncleane person, &c. This is the greatest euill, aboue pouerty, sicknesse, blindness, lamenesse, or any worldly losse whatsoever: thogh most of the world do not thinke so. Demand of them what

What is the greatest euill in the world? some will say, a wicked wife, some the losse of dearest friends, some want of health money, and the like, some one thing, and some another, as their ignorance and fancy leades them, but the truth is, we see the greatest euill is the euill of sinne: Which I thus proue.

That sinne must needs be the greatest euill which separateth us from the greatest good. Arguments.

God is the greatest good: and sinne separateth a man from God; Jerem.

Therefore sinne must needs be the greatest euill of all others.

For neither pouerty, sicknesse, blindnesse, lameenesse, nor any affliction (of it selfe) separates from God: nay, they being sanctified, draw vs nearer to God, to know him better, and trust more in him; as Zeph. 3.12. *I will also leave in the midst of thee, an afflicted and poore people,* Zeph. 3.12. *and they shall trust in me.* Therefore of all euills, the euill of sin is the greatest: seeing it deprives vs of the greatest good of all the sweet and comfortable communion with God, his Angels, and all the ioyes of Heauen, and brings to communion with the diuell and his angels, to Hell torments for ever. We see how Mary wept and tooke on when Christ was remoued from her sight, *Oh my weeping.* (sayes she) *They haue taken away my Lord, and I know not where they haue layd him:* So is every true Christian discouraged, hauing lost senle of communion with Christ: when he apprehendeth how his saines haue raised vp a partition wall betwixt God and him, this of all sorrowes is the greatest: Nay, in this case, nothing can comfort vntill the Sunne shine: Againe, vntill the Sonne of Righteousnesse discouer himselfe some way to the soule, by some beames of his fauour: as the Churches experience was in that dolefull estate, *Lam. 1.16. Lament. 1.16.* *For these things I weepe, mine eye, mine eye runneth downe with water, because the Comforter that shoulde relieue my soule, is farre from mee, &c.* So is it with every sinne-ficke

sick soule, vntill they haue found and recouered Gods fauour lost.

Uſe 1.

The vſe of this is, that ſeeing of alle euills, ſinne is the greatest, we muſt leарne ſo to eſteeme and account of it. What a world is it to ſee, how men will complaine of worldly euills, pouerty, toothache, headache, and ſuch like, and neuer complaine of our ſinnes, whereby the ſoule is made a stranger to God, and we reputed as enemies vnto him.

Uſe 2.

August. Hom. 42

¶ Sam. 14.

Hony drop-
ping.
Porters.

Another vſe may be, to admoniſh vs that our greatest care muſt be to auoyde ſinne: wee ſee how carefull we be to auoyde fire and water, hunger and thirſt, nakedneſſe & wants, how much more ſhould we ſtudy to flye from ſinne: ſeeing if all the euills of the world were compaſted in one, they are not able to bee ſo great en euill as the euill of ſinne, which as Saint Auguſtine ſayes is ſweet, but the death bitter, which attends it in the bottome. The people, 1 Sam. 14. ſaw honey drop, and yet (though they were extreme hungry) no body durſt taste it: because of the curse, ſo howſoever wee ſee the honey of this world droppes, pleasures of ſinne, yet it is not beſt to taste them, because of the curse and bitter fruit of ſinne. When Porters are hyred to carry a load, they vſe firſt to feele and poife it with their hands, to ſee if they be able to vndergoe it, for if it be too heauy, they will not meddle with it. So ſhould we doe before we meddle with ſinne, conſider the burden and waight of it, waigh the danger and punishment, that ſo finding it of all euills the greatest, wee may ſlie and ſunne it.

Uſe 3.

Lesser euill.
Chirurgeon.

To be contented then to endure patiently the euill of pu- niſhment, that wee may escape the euill of ſinne; ſeeing G O D of his infinite wiſedom infiſts the one that we may be freed from the other: as one well ſayes: A wiſe workeman, will vndergoe the leſſer euill to avoid the greater: as the Chirurgeon cuts off one member, leſt all the body ſhould be infected: or as in a fire men

men will pull downe three or foure houses to save a whole Towne. So it must be our wisedome, by enduring the lesser, to auoyd the greater euill of sinne; for the euill of Punishment, is not absolutely and simply euill, (euill in it selfe) it indeed seemes euill to him that feeleth it; but it is good in it selfe, as Irenaeus speaks, It is good in it selfe as being an act of Diuine Justice. *Malum Iren. lib. 4. cap. 2. & Cbr. fol. 72. Hom. Ad Popu- pane: euill in the punishment, Sed bonum est Injustitia Dei, hum. A. Bishop.* good in regard of Gods Justice. But the euill of sin, it is absolutely & simply euil in it selfe: because it is a direct auersion and turning away from him that is only good.

The second thing remarcable in this last Branch of the Petition, is, to obserue two or three things from hence, that we desire to be deliuerner from euill.

First, Our owne inability, that we be not able to deliner our selues. It is God that must deliner and keep vs from all sinne. So that in confession of our owne frailty and weaknesse, wee acknowledge all power to be of God which must deliuern vs from euill: yea, from this great euill of sin. So Peter shewes, That we are kept from the power of God, through faith unto salvation. And Christ prayes for his disciples, That the Lord would keepe them from euill. So that it is God onely who keepes vs from euill, we are not able to keep our selues fro the very least.

It hath been a question, whether man can resist temptation by the power of Nature without grace, wherein some of the Schoolmen, goe on very smoothly, some worse and more harshly. *Quæst.*

But the truth is, that no man by the power of Nature *Ansf.* (not assisted by grace) is able to resist the least temptation. This not onely Saint Augustine, against the Pelagians, shewes by many strong reasons; but also very reason will confirme it. *Bor,*

No body can deny but that it is a good thing to resist any temptation whatsoever. *Argument.*

But there is no good thing in us by Nature.

Therefore by Nature we cannot resist any temptation.

And deliuier vs from euill,

1 Cor. 3.5. That there is no good thing in vs by Nature; see for prooef, 2 Cor. 3.5. Where the Apostle shewes, wee are not of our selues sufficient to thinke a good thought. **John 15.5.** And Christ tels vs, John 15.5. Without me ye can doe nothing: Wherefore we must desire still that God would deliuier vs by his Almighty power. A little childe, so long as he isled by the hand of the Mother, so long is he able to walke vp and downe the house without hurt, but if the Mother once let it goe, then it falleth, and breaks face or nose, and so cryes out. So it is with the children of God in this world, so long as he vpholds and sustains them by his grace, so long doe they walke without hurt and danger in the wayes of God. But let him never so little withdraw himselfe and his Grace, leauing vs to our selues, by and by we fall into great and grieuous sinnes, whereof happily we are not healed many a yeere after. You see what Daniels confession is; *I said in my prosperity I shall never be moued: But then hast thy face, and I was troubled.*

Matth. 1.21. Secondly, This shewes it to bee a great deliverance and worke of Gods goodnesse and mercy to bee kept from sinne. It is a great deliuernace, the escaptng of bodily danger: as Peter from prison, Joseph out of bondage, Daniel from the Lyons denne: but indeed the great deliuernace is to be freed from sinne, which the Angell pronounces as a great blessing (speaking of the birth of Christ) *It is n...me shall be called Iesus for he shall save his people from their sinnes.* So I. 116.8. He confesses this for a great mercye. *For thou hast deliuiered my soule from death, mine eyes from teares, and my feet from falling.* This the people of God must especially pray for to be freed from the power of sinne. But oh! the greatest part of this world haue no care to bee deliuiered from this greatest euill: so they may be deliuiered from trouble, danger, sicknesse, they thinke all is well with them, they are content to liue and dye so, yea to rot in their sinnes. As the children of Israel cryed vnto Mo-

ses,

jes, Tolle Serpentes, went to haue the fiery Serpents re- Fiery Ser-
moued, being well enough pleased to retaine their sins, pentes.
so they were rid of the Serpents. So doe the men of this
world desire to be rid of the Serpents, worldly grieves
and wants, annoyances, sicknesse, lamenesse, vnsasona-
ble weather, and such like, but no care to be rid of the
greatest euill of sinne.

The third thing is an Interrogation, by way of de- Quest.
maund. What be the euills of sinne, which we here pray to
be deliuered from?

I answer in generall, we pray to be deliuered from all
sinne, so it comes in vntstrained : Lord deliner vs from 1
euill : that is, from all euill. So that we pray to be deli-
uered from every euill way, as David, Psal. 119. 101. I Tsal. 119. 101.
haue refrained my feet from every euill way, that I might
keepe thy commandements. So the Apostles exhortation 2 Cor. 7.1.
is, Let vs cleane our selues from all filthinesse of the flesh and
spirit, perfecting sanctification in the feare of the Lord. It
is the common corruption of the world, that they bee
carefull to auoyd some sinnes, and not others. Like Je-
horam, who tooke away the Images of Baal, and yet de- Images Baal.
parted not from the sinnes of Jeroboam. So it is with
many of vs, we can be contented to take away the Im-
ages of Baal, to be afraid of some grosse and grieuous
sinnes, such as Murther, Theft, high Treason, &c. and yet
they will continue in a number of other sinnes vntrepen-
ted of. But we must flee from all sinne, as much as may
be. If a Theefe haue found one hole in a house, at that A theefe,
one hole, he may carry out all the wealth and treasure of
that house. So if the Diuell finde but one hole in our
hearts, one close sinne we are addicted to, at that one
hole hee will rob vs, and carry out all our treasure, leaue
vs neuer a good grace to stand by vs at the day of
death;

Thus much in generall.

Secondly, we pray particularly to be deliuered from In particular,
three wicked euills; First, From the euill of a wicked 1
heart,

And deliuer vs from euill,

Hebr. 3.12.

Prov. 4.23.

heart, because it is the fountaine that all our actions come from; for which cause the Apostles exhortation is, Hebr. 3.12. Brethren take heed, lest there be in any of you an euill heart, to depart away from the living God. And the wise mans counsell is, Prov. 4.23. Keepe thy heart with all diligence, for from thence commeth life. If a man would haue good water about his house, he must especially look vnto the cleansing of his Springs, for though he cleane his Pipes and Conduites, yet if his Springs bee foule and muddy, he is neuer the better. So bcause the heart is the Fountaine and Spring of all euill, wee must especially looke to that.

1 Cor. 10.32.

2 Cor. 9.15.

The second kind of euils which we pray against are offensive euils, scandalous to our holy profession, such as doe not onely bring disgrace vpon our selues, but in some sort also cast disgrace vpon the Lord himselfe. Which is contrary to that rule of the Apostle, 1 Cor. 10. 32. Give no offence neither to the Iewes nor to the Gentiles, nor to the Church of God: even as I please all men in all things, &c. So Paul saith, 2 Cor. 9.15. For it were better for me to dye, then that any man shoulde make my reioycing vaine; So it should be with vs, rather to die a thousand deaths, then to loose our reioycing, bring any dis honour vnto God, or staine our holy profession, and the Gospell.

Thirdly, We pray against the euill of our owne Nature, that is, against those sinnes we are most prone, and inclined to, for every one hath some speciaall sinne which hannts his nature aboue the rest. Now therefore wee pray vnto God that he would deliuer and keep vs from the speciaall sinnes which our nature is prone and inclined vnto: As the Drunkard from his owne drunkennesse, the Lyer from his deceit, the corrupt man from his vncleannessse, &c. David he prayes (to this purpose) to be deliuered from his iniquity. It cannot be somewhat easie to keepe vs from our owne sinnes, such as our nature is most inclined vnto, herein a man may make

make truest tryall of himselfe. And as this must be the continuall care of a Christian, so especially now when the blessings of God lie before vs, and we be ready to gather that which the good hand of G O D hath provided for vs, O then pray vnto God that wee bee kept from euill, from the euill of sinne that he doe not take away his blessings, or hide his countenance from vs : as Moses was desired to couer the shining brightnesse of his face. But intreat wee the Lord to come into his Vineyard, to enter vpon his blessings, and to inioy the fruit of our labours : and so to guide vs continually by the hand of his good prouidence : *As we may not be led unto tentation, but be delivere from euill.* And that for these reasons.

- 1 *For thine is the Kingdome,*
- 2 *The Power*
- 3 *And the glory for ever.*

Amen.

Hauing thus spoken of the Petitions, both which concerne Gods glory, and our owne good: whereby Christ hath taught vs to make our Requests regular, whatsoeuer we aske, demanding it according to Gods will, with assurance to receive it : as we haue it, *1 John 5.4.* He now at last brings vs vnto a view of those reasons, whereby we may strengthen and backe our Petitions, that we may be assured not to loose what wee pray for. Seed as we know may perish two wayes.

- 1 *If it be not good.*
- 2 *If the ground be naught.*

For though the seed be good: yet if the ground bee not answerable, it will come to nothing. But it is not so with the seed of Prayer, for the ground that it is sowed in, is the eares and bosome of God. Therefore howsoeuer it may perish in respect the seede is not good, yet it can nevere miscarry, because the ground is good, but the L O R D will make it prosper and returne it with a blessing and increase.

For thine is the Kingdome,

Therefore let vs hold our selues to the rule of Christ, and then we need not to doubt, but to haue a blessing if wee seeke for it; and be not wanting to our selues, the Lord will not be wanting vnto vs, as you haue heard.

Now for the conclusion, it containes two things.

- 1 *Certaine reasons to inforne the Petitions,*
Thine is the Kingdome, Power, and Glory.
- 2 *A refelction or reiterating of our desires in the last words, Amen, which is as much as to say, Lord, let it be so.*

I
Quest.
Ans.

First, for the reasons, we must consider, why our Sauour Christ annexeth these, and doth propound Petitions without inforging reasons? This was to shew with what earnestnesse, and excellent fervent intention, wee must pray to God, not slightly and coldly, but pressing him with arguments, being serious to obtaine what we pray for. But how doe many of vs pray, indeed it is with such deadnesse, and coldnesse, as if we did not greatly care whether our requests be granted or not. Now to correct & mend this fault, our Sauour shewes we must be serious and earnest in our suits. *David fayes, My voyce came to God when I cryed, My voyce came to God, and he heard me.* Children be earnest when they craue, but when they cry, they are so importunate, that they will haue no nay. So we that be the children of God, must not onely craue of God, but cry also, and be so importunate, that nothing can quiet vs till we haue our requests granted, and the blessing we seeke for. This our Sauour shewes by the importunity of a friend, (suing at midnight, (an vnseasonable time) who beates, and knockes, and calls, and will not rest vntil he haue the three loaues that he came for. As also by the widdowes importunity and preuailing with the vnjust ludge: which shewes, that the greater and more it is, the more acceptable our Prayers are, and the likelier to speed.

Children cry:
ing.

Luke 18.5,6.

•
◆

Saint

Saint Paul wills vs to striue by prayers with God: meaning that as Jacob stroue, wept, and wrastled with the Angell, and would not let him goe without a blessing; So should we striue with God by prayer, in a holy reverence, and say as he said, *Lord I Will not let thee goe unless I blesse thee, unless thou shew mercy vpon me, and grant me my desire;* and then, no doubt, keeping the right course which Christ hath set downe, we shall preuaile with our God. But oh! how are wee to seeke in this, how poorly come we forward in grace, as haing no life in vs? as though we suspected that God were not able to grant our requestes? or else the immoderate cares of this world choake vp our desires: or the foolish interposition of vaine thoughts and wanton motions hinder our zeale and devotion. So that by our Saviours reasons, we must learne to quicken our selues, to be more serious in our prayers, considering God will haue it so, and delighteth in importunity, therefore shewing vs vndeniable reasons to incite vs to pray.

Secondly, we must consider, what kind of reasons they be which Christ annexeth here? They be all reasons taken from without vs, and not one of them found within vs: which was to shew, that nothing of the world is within vs, (no not in the very best of vs) that might move or incline the Lord to shew mercy and fauour vnto vs: no such dignitie or merit, whereby we may procure fauour or thinke to be heard and speed at the hands of God: seeing whatsoeuer inclines God to heare and pitty vs, is wholly in himselfe. As David shewes in that prayer of the Church, *Psal. 44.4.* Thou art my King, oh God, command deliurances for Jacob; through thee will we push down our enemisies, through thy Name will we tread them under that rise up against vs. So *Psal. 143.11.* Hie *Psal. 143.11.* begges quicking from God for his Names sake, &c. And *Daniel 9.18.* (saith he) We doe not present our supplications before thee for our owne righteousness, but for thy great mercies.

So

15.48.11.

So hee himselfe by the Prophet speakes in another place : *I doe not these things unto you for your sakes, O house of Iſrael ! but for my holy Name's sake, &c.* Thus when we would obtaine any good thing from the Lord, we must leарne to goe out of our selues, and to raise all the matter of our hope and speeding from the Lord, for his own sake, out of his meere goodnessse and mercy.

³
The reasons
are forcible.

Thirdly, we are hence to consider with our selues, that the reasons be fit and forcible, whereby our Sauour Christ, secretly answeres three doubts concerning pray-er, which might be discouraging impediments, to hinder vs not to speed, when we pray.

Math.10.20.

¹ First, when the party to whom we pray, hath no authority to grant it. This was seene when the Mother of Zebedees sonnes came vnto Christ, desiring a request of him, that her two sonnes might sit, the one at his right hand, the other at his left hand, in his Kingdome, vnto which Christ's answer was; first, in generaall, *Ye know not what yee aske, &c.* and then he tells her, *But to sit on my right hand and on my left, is not mine to giue, but it shall be giuen to them, for whom it is prepared of my Father.* Here she petitioned amisse, in such sort as came merely from affection and fauour to her children, this is one impediment, suing vnto one who hath no authority to grant, at least in that thing.

15.23.7.

² Secondly, When though the party hath authority, yet hee hath not power and ability to doe it. As in that desolation of Indea, prophesied of, Isa.3. 7. Where some should come and hang upon helpless helpers : this answer (he shewes) they make. In that day shall he sweare, saying, *I will not be an healer, for in my house is neither bread nor cloathing, make me not a ruler of the people.* So Mat.17.16. We read a complaint made vnto Christ by a certaine man whose sonne being lunaticke and brought to his Disciples, they could not cure : this is also a discouragement, if wee doubt of the parties ability to helpe.

3

Thirdly, when though the party wee come to hath both

both authority and ability: yet is unwilling to grant, as we see in churlish Naball towards David, Shall I then 1 Sam. 25. 22.
*take my bread and my water, and my flesh that I have killed
 for my shearers, and give it unto men, whom I know not
 whence they be?* these be the three impediments which if they possesse one throughly with a preiudice, may hinder prayer: either not to be, or if done, yet not to speed Now, our Sauour Christ remoueth all these shewing;

- 1 *That the Lord hath authority to doe it, because the Kingdome is his.*

- 2 *The Lord hath ability, because his is the power.*

- 3 *Hath willingnesse to doe it, because all the glory and honour of it shall be his owne.*

And thus by these three reasons, our Sauour hath cleared and remoued all these rubbes in the way, which might make vs doubt not to obtaine at the hands of God what we pray for.

Concerning the first reason, taken from Gods authority, (For thine is the Kingdome) we obserue, that *The Sovereignty and free disposition of all things is in the hands of God: So as we may well pray, Lord thou mayst give us Heaven, pardon of sinnes, daily bread, all that wenched and pray for.* Because, *Thine is the Kingdome: thou hast the free and intire Dominion of all things, and thou (as Soueraigne Lord) maist dispose of them, & dispence them at thine owne will.* So David saith, *Thine, O Lord, is greatness, and power, and victory and praise: for all that is in heauen, or in earth, is thine: both riches and honour come of thee, and thou raignest over all, &c.* All other things are tyed to lawes and rules; a man in his family may not take the childrens bread and giue it vnto the dogs. Yea; a King that will rule in his owne Kingdome, hath his power limited and confined of God; for it is mentioned as a note of an euill King, 1 Sam. 8. 14. *That hee shall take their fields and vineyards, and best Olive-trees, and giue them to his seruants; But God hath an illimited power and unrestrained, so as he may dispose of all things*

For thine is the Kingdome,

at his pleasure : being therefore sure that we can aske
for nothing which he hath not authority to give vs.

Nay, this reason, if it be well weighed, hath a further
force in it, Namely, because the Kingdome is thine. So, O
Lord, it belongs vnto thee, and is much for thy honour,
to giue vs all these blessings and graces that wee pray
daily for. For we all know that it belongs vnto a king
to prouide for the comfortable and good estate of his
owne subiects and seruants. And therefore *Salemons*
Salomons pro-
vision.
Psal. 5.2.
Psal. 74.12.
Thus holy Davids practise was to fetch all his wants
out of Gods store-house, as *Psal. 5.2.* *Hearken unto the
voyce of my cry, my King, and my God, for unto thee will I
pray.* The reason of this his dependance vpon God, hee
shewes, *Psal. 74.12.* *For God is my King of old, working
saluation in the midst of the earth.* Thus also it is Gods ho-
nour to furnish his owne subiects and seruants, with all
manner of blessings and graces necessary. The vses brief-
ly are two.

Use 1.

First, seeing the Kingdome is Gods, whatsoeuer thy
selfe or thy estate be, though never so vnworthy or vn-
fit, be not distrustfull, discouraged, doe not dispaire, be-
cause the kingdome is the Lords, that is, *Hee hath the
free and absolute disposing of all, to distribute, and giue away
at his pleasure, vnto whom he will, and when he will.* There-
fore yet a while, pray still, be patient, and waite his lea-
sure, for he will come to thy comfort in the best time.

Use 2.

Secondly, seeing the kingdome is the Lords, never
grudge at the good estate of another : because the Lord
is onely wise, yea, infinite in wisedome to dispose of all
things as hee list. *It is not lawfull for me to doe with my
owne as I list :* So let vs be contented with his good
will and pleasure, hee who hath least hath more
then

then he deserueth; see what Jacob sayes, Gen. 32. 10. Gen. 31.10.
I am not worthy of the least of thy mercies. So when old
Eli was threatned with the destruction of his house, for
the transgressions of his sonnes; his reply is. *It is the 15th 3.19.*
Lord, let him doe what seemeth him good. And David Psal. 7.1.3.9.
39.9. saith, I was dumbe, I opened not my mouth, because
thou didst it.

The second reason is taken from *The power of G O D*; 2. Reason.
that is, the strength and abilitie to doe all whatsoeuer
we pray for or need, is Gods. Earthly Kings many times
want power, though they be willing to helpe their sub-
iects and seruants; as when the poore woman cryed
out to the King of Israel (in a great distresse of hunger)
Helpe my Lord, O King! He answered: *Seeing the Lord*
dorh not succour thee, how shoulde I helpe thee? Thus we ma-
ny times want power, but there is no want of Power
and ability with God, seeing out of the rich store-house
of his abundant plenty, he is able to supply what wee
stand in need of: As the Apostle speaks, 1 Cor. 4. 20. Eph. 3.27.
to him therefore that is able to doe exceeding abundantly above
all that we either are able to aske or thinke, be all glory for
ever. Thus it is a good thing for every man to be p-
raved of this, that we can aske nothing at the hands
of God, but he can gine it. Whereupon the Lepre, and *Matt. 8.5.*
so the Centurion, both come to Christ with this speech,
Lord if thou wile, thou canst make me cleane. And 2 Cor. 9. 2. *2 Cor. 9.2.*
8. He shewes this much. *That God is able to make all*
grace abound in them, &c. Peter (we reade) so long as he
carried his eye to Christ, he was able to walke vpon the
waues of the Sea. But when he lookt away from Christ, *Peters Sea-*
and cast his eies vpon the Wndes and Billowes, by and walking.
by he began to sinke. So is it with vs in this world, as
long as we can cast our care vpon the power of God, so
long we may be vheld in all temptations and troubles:
as a man standing on the top of a high Tower, is safe so *A man on a*
long as he lookes vp, but looking downwards, is ready Tower,
to fall. So it is with vs, when we doe not looke vnto
Heauen.

The power and the glory,

Heauen, but looke on feares and other things downe-
wards, we by and by are in danger of drowning. It is
a good thing therefore euer to looke vnto the power of
God, considering that what is impossible to man, is
possible with God, with whom all things are possible.

3. Reason.

The third reason is taken from the glory of God, *For
thine is the glory for euer and euer.* That is to say, Lord
it is thy glory and honour to doe these things that wee
pray for, and though not for our sakes, yet Lord doe it
for thine owne honour and names sake, which is aboue
all things a strong motiue, there being nothing which
more moues, and preuailes with him, then his owne
glory. The glory of God, is as it were the eye of God,
his tenderest part, yea, such a part, as he will not haue
touched: as *Isaiah speaks thereof.* *My glory will I
not give to another,* (*saith the Lord.*) So though nothing
in the world be in vs, and we haue no merit, being to fal
into the dust, yet this is sure that the Lord will thinke
vpon vs, as *David speaks, Psal. 40. 17.* *But I am poore and
needy, yet the Lord thinketh on me,* &c. he will thinke on
whatsoever concernes his owne glory and honor: Consi-
der we then what a great mercy this is vnto vs, that the
Lord hath lapt and folded vp our good in his glory. As
the Iuie is so wrapt about a tree, that it cannot be fel'd,
but we must fell the tree also: so is the glory of God in-
folded and wrapt in our good, that they both goe toge-
ther.

These things considered, let vs striue in our prayers,
with humblenesse, confession, shame, importunitie, gi-
uing all to God, and emptying our selues of all good
things in our selues. So *Abraham speaks vnto God,*
*I haue presumed, that am but dust and ashes to speake vnto
the Lord.* So he sayes, *Isa. 40. 17.* *All Nations before
him are nothing, and they are counted to him leſſe then
nothing, and vanity.*

Thus must wee come downe all and be abashed in
our owne sight, referring our selues in prayer to the
gods

good will of God, vsing strong Arguments, and much
Patience in Humility.

Amen.

This last word containes a reflection or inference of our desires. Some learned men take it for an assent of faith, but though in Positions and Propositions, it beso, yet in prayer it is alwayes vsed as a roote of reflecion, Amen, Good Lord let it beso. Wh^c shewes that there must be great attention in our Prayers, the mind must be seriously fixed vpon that we speake for to the Lord, without straying and wandring thoughts. It is an opinion of the Papists, that if a man haue a generall intent to pray, it is no sinne to entertaine wandring cogitations, so that a man may goe on with his beades, and finish vp the number of his dotish sayings for all his busynesse. As they that haue a iourney to London, if they put iourney to themselues on the way, need never thinke on London, London. for every step the horse takes, settethim forwards. But our Sauiour Christ here shewes the flat contrary, that we must finish vp our prayers, with the same attention, earnestnesse, and feruency, with which they were begun, all wandring thoughts being expelled. For so long and no longer we pray, then our minde is eleuated and liffed vp vnto the Lord.

Saint Augustine layes well to this purpose; who intendes to speake to one in a serious matter, and then turnes his talke to another? who will haue a suit to a Judge, begin to propose the matter, and then turne his speech to his friend standing by? who can suffer this? who can endure it? much more then when wee come to G O D in prayer, ought we to haue our thoughts set, and mindes prepared to be attentiuе vnto that which is said: like Holy David: to bee able to say, *My heart is fixed, O L O R D, My heart is fixed: awake my glory, &c.* that we may not appeare before the

Speechturning.

Amen.

the Lord ; with flat, dead, heany spirits, and wandering thoughts : but with rauished hearts and mindes serious, thirsty, earnest, attentiuе, longing for the things prayed for ; We may alwayes conclude our prayers comfortably, to our euerlastyng reioycing, to cry. Euen so Lord ;
Amen, Amen, Amen.

Veni etiam Domine Iesu.

FfNfs.

